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The Kashmirian Atharva Veda, Book One.—Edited, with critical notes, by LEROY CARR BARRET, M.A., Ph.D., of Johns Hopkins University.

Prefatory Note.—This elaboration of the first book of the Pāipalāda is in the nature of the case an experiment and only that: nothing absolutely definite can be attained until the whole shall have been worked over in a manner somewhat similar to this. The form in which the material is presented is the result of some experimenting on my part and advice from Professors Bloomfield and Lanman. The startlingly corrupt and varied condition of the manuscript has made it difficult to maintain a good balance in attempting emendation: and has also made necessary a certain freedom and lack of rigid consistency in the form in which the text is handled. The main object has been to give an exact transliteration of the manuscript; but I have separated the stanzas, treating each one separately. Immediately after the transliteration of each stanza probable or possible corrections have been suggested; or sometimes the stanza has been rewritten embodying such corrections. Of prime importance are the references to occurrences of stanzas or pādas in other texts; these were supplied by Prof. Bloomfield's *Vedic Concordance*, to the manuscript of which he kindly gave me free access. When no references are given it will be understood that the material is new. Advance sheets of Whitney's *Translation of the Atharva Veda*, kindly furnished by Prof. Lanman, were helpful. I would here express my sincere thanks to Prof. Lanman for this assistance, as well as for stimulating advice,

and to Prof. Bloomfield for an interest and helpfulness which have been more than that of teacher to pupil.

The abbreviations used are the familiar ones, conforming to the list in Bloomfield's "The Atharva Veda," in Bühler's *Grundriss*: except that I have used Ś to refer to the Atharva Veda of the Śāunikiya School.

In transliterating I have used a vertical bar where the manuscript has a colon, a "z" to represent its sign for period, and the Roman period to represent the virāma. Sometimes I have used the dagger to indicate a corrupt reading retained. The abbreviation ms. (sic) for manuscript is used to avoid confusion with the abbreviation MS.

INTRODUCTION.

The condition of the ms.—Of course I used the well-known fac-simile of the Pāippalāda ms., edited by Professors Bloomfield and Garbe; this is an absolutely perfect fac-simile and much more satisfactory to handle than the original birch-bark. Before the original ms. in Śāradā was sent to Prof. Roth there was sent a copy in Devanāgarī; of this transcript he made a copy, and from his copy I made a copy of Book One, to which reference is made by T; the variants in my T may be partly due to a difficulty I found in reading Prof. Roth's Devanāgarī script. The value of T has been in supplying some of what is missing in the original on the first few folios.

The whole of f1 is gone. Three pieces of f2 are preserved, but are not arranged in proper order in the fac-simile (see below, p. 203). In f3 there are two large holes and two smaller ones. A corner is broken out of f4, taking half of the last three lines on each side and blurring part of another on f4b. On f5 about two-thirds of the length of the last four lines are gone. On f6a the latter half of the last five lines has been lost through peeling of the bark, and a few characters are also missing from two more lines at the same place. In f20 there is a small hole at the edge touching ll. 3-5; occasionally elsewhere a few letters are missing or blurred because of chipping of the bark. All of f21 is gone, and the lower part of f22; it seems clear that f22b never had more than the present five lines of script, the copyist having left the rest blank as he left f23a (not shown in the fac-simile). Book One ends f29b l. 4.

A goodly amount of what is missing is supplied by T, which shows itself a very good copy elsewhere and may therefore be taken as the equivalent of the original for the missing parts. T gives nothing for f1: for f2 it gives a complete text save about the amount of three pādas on each side: for f3 it gives all save one pāda at the end of f3a: in f4 it shows the same lacuna with the ms., about the amount of four pādas being gone from each side: on f5 it shows the same lacuna with the ms., about the amount of eight pādas being gone from each side: on f6a it gives all the missing part save one pāda. For f21 T gives nothing and for f22 it gives only what the ms. has. From this statement the state of the ms. when T was copied will be evident.

Numbering of hymns and stanzas.—A hymn is called a kāṇḍa (once kāṇḍikā), but more often the abbreviation kā appears; five kāṇḍas make an anuvāka. In this book every anuvāka except the last is numbered, usually in abbreviation and most frequently in the form “a 21.”

The numbering of the kāṇḍas is not very regular; 18 times the ms. shows no number at the end of a hymn, 6 times the one given is wrong: 9 times the form is kāṇḍaḥ with the numeral, 19 times it is kā with the numeral, 44 times it is the numeral alone. After No. 56 appears ekādaśānuvāke prathamas sūktah, and after No. 57 dvitīyas sūktah.

The stanzas are numbered only down through kāṇḍa No. 40, and even for one-fifth of those stanzas the numeral is lacking. The verse-end is usually indicated even if the numeral is lacking; very often the colon is wanting at the end of a first hemistich. The copyist seems to have become more and more slack in punctuation and to have tended to abbreviated forms in numbering the hymns and stanzas. Except when rewriting a stanza I have not regularly indicated corrections of punctuation and numbering.

The structure of the book.—First, in regard to the missing parts, it is evident that the loss of f1 takes away four kāṇḍas, for T has at the end of the first hymn on f2a * 5 prathamānuvākaḥ. The case is not so clear with f21; f20b ends with st. 2 of a 15 kā 2 and f23b begins in a 17 kā 3 in the middle of what is probably st. 2. Thus the number of kāṇḍas in a 15 and a 16 is not shown, but as all the other anuvākas have five kāṇḍas

each, save the last two which have six each, it seems very probable that these two anuvākas also had five kāṇḍas each: from this we may conclude that the book contained 112 hymns.

On f22a appears nearly all of a hymn which is surely a 16 kâ 1; then follows the beginning of a 16 kâ 2 and on the top of f22b appear the last two stanzas of what is very probably a 16 kâ 3. It seems perfectly clear to me that the copyist then left blank the rest of f22b and all of f23a,—enough space to receive the rest of a 16 and the missing part of a 17.

In the case of 91 hymns the number of stanzas each has is clear, thus:

5 hymns have 3 stanzas each = 15 stanzas					
67	“	4	“	268	“
14	“	5	“	70	“
3	“	6	“	18	“
1	“	7	“	7	“
1	“	10	“	10	“
<hr/>				<hr/>	
91				388	“

There are about 23 stanzas in certain hymns which are seemingly complete, but in which there is an uncertainty as to how many stanzas they now have or once had; also in fragments of hymns there are about 11 stanzas; so that the book as it stands contains approximately 425 stanzas.

Several kāṇḍas are in prose, but in the count I have not excluded them; and the total includes as complete stanzas those on the first few folios which are restored from T or Ś.

Of these 425 stanzas about 150 are new material; and of these 150 about 100 stanzas are comprised in 25 complete hymns, the rest being scattered about in varying amounts.

The stanzas for the most part consist of four pādas of the usual eight- or eleven-syllable types; a few kāṇḍas have stanzas of three eight-syllable pādas, and a few are merely prose formulæ.

Accents.—In this book, and even throughout the ms., the accentuation is sporadic; 58 stanzas are marked, 34 of these constituting 7 complete hymns. The system of marking is very like that of the MS. (cf. plate in ZDMG. xxxiii, 177), but it is done with black ink. The udatta is marked with a vertical stroke over the syllable, the anudatta with a vertical stroke under

the syllable, the dependent svarita with a dot under the syllable, and the independent svarita with a hook under the syllable. Mistakes in accentuation are very common. It seems worth remark that all save one of the accented stanzas occur elsewhere and most of them frequently.

Individualities and mistakes in orthography.—The remarks of Bühler in his *Kashmir Report*, 1877, p. 25, are of interest and value in this connection: also Karl Burkhard, *Die Kaṣmīrer Čakuntalā-Handschrift*, Sitzungsberichte d. kais. Akad. d. Wissenschaft zu Wien, Philos.-hist. Classe, 107ter Band, S. 481.

The anusvāra is usually the dot, but the ardhacandra form occurs, with the crescent turned up or down; the three seem to be used indiscriminately. At times the anusvāra is used to denote any of the nasals, and that too whether they be medial or final: on the other hand, final *m* is sometimes, though rarely, assimilated to a following consonant. At times final *m* at the end of a hemistich is written anusvāra, and the dropping of any final *m* is a very common error.

The jīhvāmūliya and upadhmāniya (I transliterate both *ṣ*) are regular, though visarga appears before *k* at times and rather frequently before *p*: *s* stands unchanged a few times before *k* and *p*, and regularly so before *s*, only rarely becoming visarga in this position: *s* becomes *ś* before *ś*. Omission of visarga is very common at the end of a hemistich, often accompanied by lengthening of a preceding short vowel. But often the visarga is the only mark of the end of the hemistich. The various writings of final *s* I have not made uniform.

The ms. never has an avagraha sign; when one is needed I have supplied it.

There are striking and rather plentiful instances of dittography and haplography: at times syllables seem to have been dropped without any cause. Sometimes two consonants are not ligatured, thus in effect inserting short *a*; the reverse too seems to happen, short *a* being dropped and the consonants ligatured. There are only a few marginal glosses, and these seemingly in the same hand with the body of the ms.

Before giving details it may be said that in Śāradā certain letters and groups of letters are almost or exactly identical; so confusions are to be expected between *ma* and *sa*, *ca* and *śa*, *cc* and *śca* and *śśa*, *u* and *ta*, *tu* and *tta*, *ku* and *kta*; the first or last con-

sonant is very often dropped in complicated ligatures; confusion is common between surd and sonant, between aspirate and non-aspirate, and between sibilants: all these characteristic errors are much in evidence in the Pāippalāda ms., which is remarkably full of mistakes although the script is very clear and easy to read.

The vowel signs are often dropped, especially that for *ā*; and there is considerable confusion between longs and shorts of the same quality. Double sandhi, especially when the resultant is *ā*, is common.

The sign for *yu* stands for *a* on f2a l. 3.

Rather frequent are interchanges between the i-vowels and their diphthongs; and between the u-vowels and their diphthongs.

Short *r* is found several times where *i* is necessary; moreover *r* and the combinations *ra*, *ri*, *ru* seem to interchange, and even *iri* and *ar* are found for *r*.

The well-known confusion of *e* and *aya* occurs; and *ayi* and *ahi* seem to appear for *e* and *āi*.

There are some cases of interchange between *kr* and *kṣ*: and the ligature *sk* is one of the most difficult to recognize.

It seems that *ca* and *ta* interchange, and there are several cases of confusion between *cch* and *ts*. The signs for *ja* and *ṇa*, also *jā* and *ṇu*, are enough alike to have caused some confusion.

Of the linguals may be mentioned *ḍ*, which looks like *ru* and is confused with it; also with *du*. One sign seems to serve for *ṣt* and *ṣth*, though for the most part T gives the one needed.

Either *t* or *bh* carelessly formed will look like the other; hence confusions of *tu*, or *tta*, and *bhu*; also between *ty* and *bhy*. A number of times the ms. seems to make no distinction between *tr* and *ṭr*. The sign for *tha* at times interchanges with that for *ṣa*. Similarity of signs causes confusion of *da* and *ca*; also *dy* and *bhy*. In ligature, if it is the first letter, *dh* is found confused with *ṣ*; if it is the second letter, with *v*.

There is considerable confusion between *n* and *r* as the first letter of a ligature; especially *nda*, *nma* and *rma*.

The ms. regularly has *vr* and *vr* for *br* and *br*; these writings I have allowed to stand.

This sketch of the confusions of signs is not intended to be exhaustive, but it may help to orient any who cares to look into the manuscript.

Relation to the Śāunakiya and to other texts.—Just about 200 stanzas of this first book of the Pāipp. appear also in Ś. and further a number of scattered pādas. There is material here which appears in Books 1–11, 14, 16, 18–20 of Ś.; but the most of it is in Books 1, 2, 3, 6 and 7. Of Ś. 1 there are 19 complete hymns here, 6 of Ś. 2; 5 of Ś. 6; and 4 of Ś. 3. Of the Pāipp. hymns before No. 34 only Nos. 27 and 29 have no correspondent in Ś., and even much of the content of No. 27 is in Ś.

The bulk of the new material lies between hymns 43 and 101, although nearly 20 hymns within these limits are not new.

Stanzas which in Ś. constitute one hymn are here sometimes divided into two or even more; and the two Pāipp. hymns may appear in different parts of this book or in different books (cf. Whitney's *Translation*): or the order of stanzas may vary in the two versions, or the hemistichs be differently combined: or stanzas which in Ś. are one hymn appear here with another stanza added, from another part of Ś., or from another collection, or with a new stanza.

Two hymns in this book occur only here and in RV., one only here and in TS., four only here and in Kāuš.: and there are a few stanzas hitherto known only in some one of the Sūtras.

When the same stanzas appear here and in Ś., interesting variants often occur; but only rarely can we go so far as to correct Ś. by the Pāipp. When a stanza occurs here, in Ś., and in other places too, it is decidedly noticeable that the Pāipp. reading often agrees with one or more of the others rather than with Ś.; especially with RV., and MS. or KS.

Conclusions of any definiteness could not be drawn from this experiment of limited scope: some of the observations in the preceding pages may serve as a working basis.

FRAGMENTS OF F2.

- f2a frag. 1. *āmṛtena vi rādhasi z kā 1 z divo*
 frag. 2. kāyaso manasā suṣevo*
 tiḥ z 2 z yunavadyābhi*
 r api gandharvāsu samudrā*
 upācaryantī z 3 z a*i*
 śvāvasuṁ gandha*
 mi z 4 z y*
 nomuḥa tābhyo gan*
 kā*

- frag. 3. *garbho samīra
*suṣṭā ny ūrṇobhu vi
*ūṣaṇe tvam ava tvaṁ puṣka
keśeṣ na
- f2b frag. 1. *śaś catasro bhūmyā uta | devā*
- frag. 2. *snāvasu parvasu n* * * *
*elaṁ śune jarāyu ttave | ne
*styos vanāyutam. ava ja
*mānuvākaḥ z
*ṇi bibhratā vācaspa
*1 z upane
*soṣyate ni ram
*tanū ubheya ratnī
- frag. 3. na rādhasi m*
 vanasya yas patir ekā*
 si vrahmaṇā deva divya*
 diva sprṣṭo yajatas*

These fragments are not in their proper order in the facsimile: the first is frag. 1 of f2b, to which fits frag. 3 of f2a, so as to give the reading devā garbho samīra on the same line; then to frag. 3 of f2a fits frag. 2 of f2b, so as to give on the same line snāvasu parvasu na keśeṣu n*. And for the reverse, frag. 3 of f2b and frag. 1 of f2a fit together, so as to give on the same line na rādhasi māmṛtena°; frag. 2 of f2a follows frag. 3 of f2b, but not so as to give continuous reading.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ.—BOOK ONE.¹

5.

Ś. 1. 11.

* * * * *tevaṁ tasmāi varsmāi tā punaḥ prajāyāsavī*
 * * *diśaḥ pradiśaś catasro bhūmyā uta*
devā garbho samīrayante vy ujāvatu sūtave 2

In a read catasro divaḥ, in c garbham sam īrayante, in d vy ūrṇavantu; Ś. has sam ārayan tām in c.

suṣṭā ny ūrṇobhu vi yonim hāpayāmasi
śrathayā śūṣaṇe tvam ava tvaṁ puṣkale srja 3

¹ In the transliteration italicized words and letters are in T only. The division of words is based on that in T.

For a read sūṣā vy ūṛṇotu; in c sūṣaṇe. Ś. has biṣkale in d.

*neva snāvasu na parvasu na keṣeṣu na nakheṣu ca
avāitu pṣṛti śevalaṁ śune janāyu tuve*

In c read pṣṇi, in d jarāyv attave.

Ś. st. 4ab has neva māṇse na pīvasi neva majjasv āhatam; the reading of cd adopted here is that of Ś., which has a fifth pāda, ava jarāyu padyatām. ApMB. 2. 11. 19cde has sthavitry ava padyasva na māṇseṣu na snāvasu na baddham asi majjasu: st. 20 of the same is nirāitu pṣṇi śevalaṁ°. Cf. also PG. 1. 16. 2, where our second hemistich appears as first.

*neva pāusena pīvasi neva kastyo nāyutām.
ava jarāyuva padyatām 5 prathamānuvākah*

Read: neva māṇse na pīvasi neva kastyoś canāyutām |
ava jarāyu padyatām z 5 z kāṇḍah 5 z prathamānuvākah z

For pādas a and c cf. under st. 4; PG. 1. 16. 2cde has nāiva māṇsena pīvari na kasmiṇś canāyatam ava°.

6.

Ś. 1. 1.

*ye triṣaptāḥ paryanti viśvā rūpāṇi bibhratā
vācaspatir balā teṣāṁ tanvam adhy ā dadhātu me*

In the first hemistich read pari yanti, and rūpāṇi bibhrataḥ.

This stanza occurs also MS. 4. 12. 1; 179. 14. Both Ś. and MS. have tanvo adya in d; for b see also Ś. 14. 2. 30b.

*upaneha vācaspate devena manasā saha
asoṣyate nī rama* * * **

In a read punar ehi, and for c vasospate nī ramaya* *.

MS. 4. 12. 1 has upa prehi in a, but it seems better to read with Ś.: in MS. the second hemistich reads vasupate vi ramaya mayy eva tanvaṁ mama. N. 10. 18ab is as in Ś.; in c it has rāmaya, and d as in MS.

* * * * nū ubheya ratnī ya * *
* * * * vyajjyā vāca * * *

The third stanza of Ś. is:

*ihāivābhi vi tanūbhe ārtñi iva jyayā |
vācaspatir nī yachatu mayy evāstu mayi śrutam.*

upahūto vācaspatir upahūto hañ vācaspatyu
soñ sṛtena rādhasi mā mṛtena vi rādhasi kâ 1

For the second hemistich read sañ śrutenā rādhasi mā śrutenā vi rādhasi z 4 z kâ 1 z For the first I make no suggestion.

The only parallel is st. 4 of Ś.; upahūto vācaspatir upāsmān vācaspatir hvayatām | sañ śrutenā gamemahi mā śrutenā vi rādhiṣi.

7.

Ś. 2. 2.

*divyo gaṇḍharvo * * vanaspatir ekā yava nomasā*
vakṣaviḍyaḥ
ta tvā yosi brahmaṇā deva divya namas te stu divi
te sadhastham 1

Read: divyo gandharvo bhuvanasya yas patir eka eva namasā vikṣv iḍyaḥ |
 tañ tvā yāumi vrahmaṇā deva divya namas te 'stu divi
 te sadhastham z 1 z

In b Ś. has eka eva namasyo °, and in c divya deva.

diva sprṣto yajataḥ sūryatvag jātā haraso dāivyasya
ekāyaso manasā suṣevo mṛḍad gaṇḍharvo bhuvanasya
yas patiḥ 2

In a read divi, in b avayātā; in c suṣevo but ekāyaso is a puzzle; [Perhaps for ekaḥ kāyaso.—*Ed.*] in d gandharvo.

Pādas abd here are the same with abc in Ś.; there d is eka eva namasyaḥ suṣevaḥ; b also occurs RV. 8. 48. 2b.

yuvanadyābhis sama jagmābhir apsarābhir api gaṇ-
dhavāsu
samudrāsañ sadana māhus tatas sadyā upācaryanti 3

Read: anavadyābhis sam u jagma ābhir apsarābhir api gandharva āśuḥ |
 samudra āsāñ sadanañ ma āhus tatas sadya ā ca parā ca
 yanti z 3 z

The reading suggested here is that of Ś. except pāda b, which there has apsarāsv api gandharva āsīt; perhaps āsīt should be read here. Ś has yatas in d.

*abhriye didyur nakṣatriye yā viśvāvasuṁ gaṁdharvaṁ
sacāśve*

tābhyo vo devīn namāitu kṛṇomi 4

In a read didyun, in b gandharvaṁ sacadhve; and for c tābhyo vo devīr nama it °.

*yāḥ klandās tāmiṣīcayo akṣikāmā manomuhā
tābhyo gaṁdharvapātnī* * *karanumahā kā* 2

Read: yāḥ klandās tāmiṣīcayo akṣakāmā manomuhāḥ |
tābhyo gandharvapātnībhyo 'psarābhyo 'karaṁ namaḥ
z 5 z kā 2 z

8.

Corresponds to Ś. 2. 3.

* * *jabheṣajam subheṣajayatu kṛṇomi bheṣajam

A possible reconstruction for this second hemistich would be:

* * bheṣajam subheṣajam tad u kṛṇomi bheṣajam z 1 z

Ś. st. 1cd has tat te kṛṇomi bheṣajam subheṣajam yathāsasi.

*ād aṅgās cataṁ yad bheṣajāni te sahasraṁ vā ca yāni te
f3a teṣāṁ asi tvam uttamam anāsrāvaṁ arohaṇam. z 2 z*

Here (and often below) the virāma and period (z) are both used by the scribe.

Read in a aṅgā śataṁ; ārohaṇam in d.

In Ś. the first hemistich is ād aṅgā kuvid aṅgā śataṁ yā bheṣajāni te; the second as here save arohaṇam for ārohaṇam. Pāda c as here occurs VS. 18. 67c; ŚB. 9. 5. 1. 53c; MŚ. 6. 2. 6c; and elsewhere several times with unimportant variations.

*aruspānam idaṁ mahat pṛthivyābhy adbhṛtam. |
tad asrāvasya bheṣajam tad rogam anīnaśat.*

For b read pṛthivyā adhy udbhṛtam; āsrāvasya in c.

This is st. 5 in Ś. where arussrāṇam stands in a and tad u in d: Ś. 1. 24. 4b is pṛthivyā adhy udbhṛtā (sc. śyāmā).

*upacikā ud bharanti samudrād adhi bheṣajam
aruspānasy ātharvaṇo rogasthānam asy ātharvaṇam. z
kāṇḍikā* 3

Read bharanti in a, and aruspāno 'sy in c.

The first hemistich is the same with the first of st. 4 in Ś.; the second is new, but cf. Ś. 4. 3. 7d, ātharvaṇam asi vyāghrajam-bhaṇam.

On the Pāli form upacikā see Bloomfield, SBE. 42. 511 and reference there to Morris in *London Academy* of Nov. 19, 1892, vol. xlii, p. 462. Cf. also Whitney's *Translation*.

One would expect aruṣpāṇa rather than aruṣpāna; the lexicons have not the word, but if its form is acceptable its meaning is clearly "protecting against wounds."

9.

Ś. 1. 10.

ayan devānām asuro vi rājati viśā ya satyā varuṇasya
rājñā |
udas pari vrahmaṇā śāsajanāi ugraśya manyo hr̥da
mantrayāmi z 1 z

Read ayaṁ in a, rājñāḥ in b, tatas in c, and ugrasya manyor in d; perhaps śāsādāna might stand in c here as it does in Ś.; an acc. hr̥daṁ would suit well in d. In b I leave viśā ya unsolved; Ś. has vaśā hi. For d Ś. has ugrasya manyor ud imaṁ nayāmi.

namas te jan varuṇasta manyavo viśvaṁ yayad deva
nṛcakeṣu dugdhaṁ
śataṁ sahasraṁ pra sravāsy arbhā ayaṁ no jīvāṁ śarado
vyapāye z 2 z

T has suvāsy.

Read: namas te rājan varuṇāstu manyave viśvaṁ yad deva ni
cikeṣi drugdhaṁ |
śataṁ sahasraṁ pra suvāmi arbhā ayaṁ no jīvan śarado
†vyapāye z 2 z

In b Ś. has viśvaṁ hy ugra ni °, and for the second hemistich it has sahasram anyān pra suvāmi sākaṁ śataṁ jīvātī śaradas tavāyam. Pāda d as in Ś., also Ś. 2. 29. 2d.

yad uktā anṛtaṁ jihvayā vṛjinaṁ bahu
rājñas tvā matyadharmaṇo muñcāmi varuṇād aham. z 3 z

In a read uvakthānṛtaṁ, vṛjinaṁ in b, satya° in c.

amuñcam tvā vaiśvānarād akavām mahatas pari |
sajātān ugraha* * vr* * *hana z 4 z

Filling the lacuna from Ś. we may read:

amuñcam tvā vaiśvānarād akavām mahatas pari |
sajātān ugrehā vada vrahma cāpa cikīhi naḥ z 4 z kā 4 z

Ś. has muñcāmi in a, and arṇavān in b.

10.

Ś. 1. 16. 2, 3, 1, 4.

f3b sīsāyānvāha varuṇas sīsāyāyāgnir upāvati |
sīsam māindra prāyacchad amīvāyas tu cātām. z 1 z

T has cātanam in d.

In b read sīsāyāgnir upāvati, in c ma indraḥ, in d amīvāyās
tu cātanam.

In a Ś. has °ādhy āha, and for d tad āṅga yātucātanam.

idaṁ viṣkandaṁ sā te idaṁ bād hate triṇaḥ |
anena viśvā sāsaḥi yā jātāni miśācyā z 2 z

In a read viṣkandham sahata, in b 'triṇaḥ, in c sāsahe, in d
piśācyāḥ.

ye māvasyām rātrim ujasku cājamaṁ triṇaḥ
agnis turyo yātuhāsāu naḥ pātu tebhyaḥ 3

In a read 'māvāsyām, in b ud asthur and atrīṇaḥ, leaving
cājamaṁ unsolved.

Pāda b in Ś. has ° vrājam atrīṇaḥ, and for cd it has agnis
turiyo yātuhā so asmabhyam adhi bravat.

yady ahaṁsv aśva yadi gām yadi pūruṣam.
sīsenā vidyāmas tvā yathā yatha no so vīrahā z 4 z
anuvākāu 2 z

In a read aśvaṁ, in c vidhyāmas, and for d yathā no 'so
'vīrahā. Read anuvāko. In a ahaṁsv probably conceals some
form of han.

In Ś. the stanza reads yadi no gām haṁsi yady aśvaṁ yadi
pūruṣam | taṁ tvā sīsenā vidhyāmo °.

11.

Cf. Ś. 1. 29 and RV. 10. 174.

abhivartana maṇinā yenendro abhi vāvṛte |
tenemaṁ vrahmaṇas pate bhi rāṣṭāya vartaya z 1 z

In a read °vartena, in d 'bhi rāṣṭrāya.

In b Ś. has vāvṛdhe; RV. has the verb as here but haviṣā for maṇinā; both Ś. and RV. have tenāsmān in c; in d Ś. has var-dhaya, RV. vartaya. Pāda c as here also Ś. 19. 24. 1c; ten-āsyā ° Ś. 6. 101. 2c; cf. RVKh. 10. 128. 12d.

abhivari sapatnahābhi yā no arātayaḥ
abhi vṛtaṁnyantaṁ tiṣṭhābhi yo no durasyatu z 2 z

In a read abhi vāri as a possibility, in c pṛtanyantaṁ, in d durasyati.

In a Ś. and RV. have abhivṛtya sapatnān; the rest is given as in Ś. In d RV. has na irasyati.

abhi tvā devas savitābhis somo abhībhr̥ṣat.
abhi tvā viśvā bhūtāny abhivatun̄ yathāmasi

Read savitābhi somo ṭabhībhr̥ṣat, and in d abhivarto yathā-sasi seems probable.

In b Ś. has avivṛdhat, RV. avivṛtat.

ud asāu sūryo agād ud ayaṁ māmakaṁ vacaḥ
yathāhaṁ śatruhāsany asapatna sapatnahā |

In b read idaṁ, in c °hāsāny, in d asapatnas.

The first hemistich is the same with that of Ś. st. 5: RV. 10. 159. 1ab and ApMB. 1. 16. 1ab read ud asāu sūryo agād ud ayaṁ māmako bhagaḥ; TB. 2. 7. 16. 4ab has ud asāv etu sūryo ud idaṁ °. Ś. 4. 4. 2ab has ud uṣā ud u sūrya ud idaṁ °.

The only parallel for c is Ś. st. 5c yathāhaṁ śatruho 'sāny. Besides Ś. 1. 29. 5 pāda d also occurs Ś. 10. 6. 30c and 19. 46. 7b. RV. 10. 159. 5a is asapatnā sapatnaghñī; ApMB. 1. 16. 5a is asapatnā sapatnighñī.

f4a sapatnakṣaṇo vṛṣābhirāṣṭro vṛṣāsahi |
yathāham eṣāṁ vīraṇāṁ vī rājāni janasya ca z 5 z

Read: sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahih |
yathāham eṣāṁ vīraṇāṁ vī rājāni janasya ca z 5 z kā 1 z

This stanza is No. 6 in Ś. Pāda a also Ś. 10. 3. 1b; the rest of the stanza appears in RV. 10. 174. 5, but with bhūtānām in c; RV. 10. 159. 6c and ApMB. 1. 16. 6c read yathāham asya vīrasya; pāda d in RV. reads as here, but ApMB. has vi rājāmi dhanasya ca.

12.

Ś. 2. 28. 1, 2, 4, 3.

tubhyam eva jarimaṁ vardhatām ayaṁ | māinaṁ man-
yena mṛtyavo hiṁśiṣas tvām
māteva mitraṁ praminā upasthe mitrenaṁ mitrayāt
mātv aṁhasā 1 z

Read: tubhyam eva jariman vardhatām ayaṁ māinam anye
mṛtyavo hiṁśiṣas †tvām |
māteva putraṁ pramanā upasthe mitra enam mitriyāt
pātv aṁhasaḥ z 1 z

In c Ś. has memam anye mṛtyavo hiṁśiṣuḥ śataṁ ye. A variant of c, māteva putraṁ bibhṛtām upasthe, occurs RV. 6. 75. 4b; VS. 29. 41b; TS. 4. 6. 6. 2b; MS. 3. 16. 3b; 185. 16; N. 9. 40b.

mitraś ci tvā varuṇas ca riśādāu jarāmmṛtyu kṛṇutām
saṁvidānāu |
tad agnir hotā vayonāni vidvān viśvā didevo janimā ni
vakti z 2 z

Read mitraś ca, riśādāu jarāmmṛtyuṁ, vayunāni, and viśvāni devo °.

In Ś. a reads mitra enam varuṇo vā riśādā; and d viśvā devānām janimā vi vakti. Pāda d as in Ś. also occurs Ś. 4. 1. 3b, and KS. 10. 13.

dyāus ṭe pitā prthivī mātā jarāmmṛtyuṁ kṛṇutām dīr-
gham āyuh
yathā jīvā ṛtyā upasthe prāṇāpānābhyām gupteś śa *m
himām z 3 z

Read jarāmmṛtyuṁ, and śataṁ himān; I have no suggestion in regard to gupteś.

Ś. has the following variants; in a ṭvā for ṭe, saṁvidāne at end of b, aditer for ṛtyā in c, gupitaḥ and himāḥ in d. Pāda b as here also occurs Ś. 2. 13. 2b; 19. 24. 4b with verb kṛṇuta.

tvam īśiṣe paśūnām pārthivānām ye jātā uta ye janitvā |
 *e*am p*āṇo hāsīn do pāno māinaṁ mitrā vadhiṣar mo
 mitra* *

Read: tvam īśiṣe paśūnām pārthivānām ye jātā uta ye janitvāḥ |
 memaṁ prāṇo hāsīn mo 'pāno māinaṁ mitrā vadhiṣur
 mo 'mitrāḥ z 4 z kā 2 z

Ś. has uta vā in b, and memaṁ in d: pāda c also occurs Ś. 7.
 53. 4a.

13.

Ś. 2. 29. 4-7.

* * * * ṇena sr̥ṣto marudbhir ugraḥ pra * * * *
 * * * * thivī pari dadāmi sa mā * * * * * *

By taking words from Ś. to fill the lacunæ we get the following stanza:

indrena datto varuṇena sr̥ṣto marudbhir ugraḥ prahito
 na agān |
 etaṁ vām dyāvapr̥thivī pari dadāmi sa mā kṣudhan mā
 tṛṣat z 1 z

In a, which also occurs Ś. 3. 5. 4b, Ś. has śiṣto for sr̥ṣto; the latter might be a corruption of śiṣto. The second hemistich in Ś. is eṣa vām dyāvapr̥thivī upasthe mā kṣudhan mā tṛṣat.

f4b ūrjam asmā ūrjasvatī dhattaṁ yatho smā payasvatī dhat-
 tam.

ūrjam asmāi dyāvapr̥thivī adhātām viśve devā maruta
 ūrjam āpaḥ z 2 z

In b read payo 'smāi.

śivas te hr̥dayaṁ tarpayantv anamīvo modamāmas
 careha |
 savāsīnāu pivatām sattham evāśvināu rūpaṁ paridhāya
 māmā z 3 z

T has mantham for sattham.

Read śivās in a, pivatām mantham evāśvino in cd.

The first hemistich of Ś. is śivābhiḥ te hr̥dayaṁ tarpayāmy
 anamīvo modīśiṣṭāḥ suvarcāḥ: in c Ś. has mantham etam.

(tasya pātāraṁ sajātām purīṣam ūrja svadhāsajatām
 etam eṣā |)

This hemistich stands in the ms. after the numeral 3 of the preceding stanza. Whatever meaning we are able to get out of it does not seem to fit the context. If the first pāda were anything like 4a, we might throw out the two pādas as ditto-graphy.

indra etām sasrje vidyo gram ūrja svadhām ajatām etam
eṣā |
tayā tvañ jīva śaradas suvarcām sā tā śusro bhiṣajas te
akran. z 4 z

T has viddho in a.

Read: indra etām sasrje viddho 'grām ūrjām svadhām ajitām
†etam eṣā |
tayā tvañ jīva śaradas suvarcā mā ta ā susrod bhiṣajas
te akran z 4 z kâ 3 z

In a Ś. has agra; in b ajarām sā ta eṣā.

14.

Ś. 1. 30.

viśve devāso bhi rakṣatesas utādityā jāgrata yūyam
asmin.
semañ samāna uta vānyanābhir memaṁ prā** āuruṣe*
e***o z 1 z

T has yūyasmin in b; and breaks off at prā.

The tops of the letters after prā show in the ms., and I feel sure that it has prāpat pāuruṣeye vadho ya.

Read: viśve devāso 'bhi rakṣatemam utādityā jāgrta yūyam
asmin |
memam samāna uta vānyanābhir memam prāpat pāuru-
ṣeyo vadho yaḥ z 1 z

In a Ś. has viśve devā vasavo rakṣatemam: and in c it has memam sanābhir.

ye vo devāṣ pitaro ye ca pu * * * * * tecam ugdham.
sarvebhyo vaṣ pari * * * * * se nāyāthā z 2 z

By taking words from Ś. to fill the gaps we get the following reading:

ye vo devāṣ pitaro ye ca putrāḥ sacetaso me śṛṇutedam
uktam |
sarvebhyo vaṣ pari dadāmy etaṁ svasty enaṁ jarase
nayātha z 2 z

In d Ś. has vahātha.

ye devā di * * * * * ntarikṣa oṣadhhīṣv apsu |
te kṛṇu * * * * * tam anyāna pari vṛkta mrtyum z 3 z

T has antakṣi in b.

Again filling the gaps from Ś., and emending, we get:

ye devā divi śtha ye pṛthivyām ye antarikṣa oṣadhīṣv
apsu |
te kṛṇuta jarasam āyur asmāi śatam anyān pari vṛṇaktu
mrtyūn z 3 z

For b Ś. has ye antarikṣa oṣadhīṣu paśuṣv apsv antaḥ.

f5a yeṣāṁ prayātha uta vānuyātha hutabhāgāhutādaś ca
devāḥ
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tāṁ no smāi san-
nasadhaḥ kṣaṇomi z 4 z

In a T has prayajā vānuyāṣa; in d satrasadhaḥ.

Read: yeṣāṁ prayājā uta vānuyājā hutabhāgā ahutādaś ca
devāḥ |
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tān vo 'smāi satra-
sadaḥ kṛṇomi z 4 z kā 4 z

Pāda a occurs in the form yeṣāṁ prayāja utānuyājāḥ, ApŚ.
14. 32. 5b and TB. 3. 7. 10. 4. In c Ś. has yeṣāṁ vah °.

15.

Ś. 1. 14.

ahaṁ te bhagam ā dade dhīṣeṣṇayava sṛja |
mahāmūlāiva parvato jyog apatirīṣv āsāsahi z 1 z

T has dhīṣeṣṭa in b.

In b read 'dhi and srajam; the rest of b I cannot solve. In c read mahāmūlā iva; and in d jyok pitṛṣv āsāsai is probably the correct reading. The ms. at times fails to join consonants, thus in effect inserting a (cf. preceding hymn st. 3d for the opposite):

even though jyog, and not jyok, is written here, this seems to be the reason for apatiriṣv.

The first hemistich in Ś. is bhagam asyā varca ādiṣy adhi vṛkṣād iva srajam: in b Ś. has mahābudhna, and in d it has āstām.

yat te rājanakanyān ayūn vi dhūyate yamaḥ
sā mātur vadhyatām gr̥he atho bhrātur atho pituḥ z 2 z

Read the first hemistich thus: yat te rājan kanyā ṛnayūn vi dhūyate yama. And in c read badhyatām.

In a Ś. has eṣā te °; in b vadhūr ni dhūyatām °.

yan te ketamā rājann imām u pari dadhmasi |
jyog apatiriṣv āsātā śirṣṇes samopyā z 3 z

T has ketapā in a.

Read: yat te ketapā rājann imām te pari dadmasi |
jyok pitṛṣv āsātā ā śirṣṇas samopyāt z 3 z

In the first hemistich Ś. has eṣā te kulapā rājan tām u te °; in d it has śamopyāt.

asitasya vrāhmaṇā kaśyapasya gayabhasya ca |
antaḥkośa vibha jāmayopa nahyāmi te bhagam z 4 z
anuvākāḥ 3 z

Read: asitasya vrahmaṇā kaśyapasya gayasya ca |
antaḥkośam vibhā jāmayo 'pi nahyāmi te bhagam z 4 z
kā 5 z anuvākāḥ 3 z

In a Ś. has asitasya te °; in c it has antaḥkośam iva jāmayo. The lack of iva in Pāipp. makes the reading vibhā doubtful, and it seems probable that the reading here should be the same with that of Ś.

16.

Ś. 1. 23; TB. 2. 4. 4. 1ff.

naktam jātāsy oṣadhe rāme kṛṣṇe apikn * * *

T has asikn * *.

As far as the ms. goes it reads like Ś.; by taking words from Ś. we may complete the stanza as follows:

naktam jātāsy oṣadhe rāme kṛṣṇe asikni ca |
idaṁ rajani rajaya kilāsam palitam ca yat z 1 z

kilāsaṁ da * * * * *
 * tvā soṣṇatām varṇa * * * *

T has ca * in a.

In completing this stanza I use the words of Ś., but emend pāda c on the basis of TB.

kilāsaṁ ca palitaṁ ca nir ito nāśayā prṣat |
 ā tvā svo 'śnutām varṇaḥ parā śuklāni pātaya z 2 z

In c Ś. has ā tvā svo viśatām varṇaḥ; TB. has ā na svo aśnutām°. In d TB. has śvetāni.

* taṁ te pralayanam ā * * * *
 * * * * nir ito nāśayābhi * *

Filling the gaps with words from Ś. we have:

asitaṁ te pralayanam āsthanam asitaṁ tava |
 asikny asy oṣadhe nir ito nāśayā prṣat z 3 z

TB. has nilayanam in a; and asikniy asy° in c.

f5b * * * * tanūjasya ca yatvāci |
 dhūsyā kṛtasya vrahmaṇā lakṣma śvetam anenaśam. z 1 z

With the help of Ś. we get:

asthijasya kilāsasya tanūjasya ca yat tvaci |
 dūsyā kṛtasya vrahmaṇā lakṣma śvetam anīnaśam z 4 z
 kā 1 z

In c TB. has kṛtyayā kṛtasya°.

17.

Ś. 1. 12.

jarāyujaṣ prathama usriyo vṛṣā vātabhrajā stanayann etu
 vṛṣtvā
 ma no mṛtāta tvago bhajaṁ ye kam ojas tredhā vi
 cakraye z 1 z

In b read vātābhrajās: in c the first three words are probably sa no mṛdāti, and bhajaṁ may be a corruption of bhañjan, or even rujan; for tvago I have nothing to offer unless it be tvaco, which is not satisfactory. We may read d as in Ś., ya ekam ojas tredhā vi cakrame.

In b Ś has ° eti vṛṣṭyā; and for pāda c it has sa no mṛdāti tanva rjuḡo rujan.

aṅge ṅge śociṡā śúśriyāyāno yo gr̥hīta parasya gr̥bhīti |
aṅkonam aṅko haviṡā yajāmi hr̥dīśrito manasā yo jajāna
z 2 z

We may safely restore a to read aṅge-‘ṅge śociṡā śúśriyāno, and d to read hr̥dīśrito manaso yo jajāna; in b no doubt the sense is as in pāda d of Ś., but to emend definitely is not safe: in c haviṡā yajāmi is good, and it may be that the rest is only a corruption of the reading of Ś., aṅkānt sam aṅkān.

The stanza in Ś. reads thus: aṅge-aṅge śociṡā śúśriyāṇam namasyantas tvā haviṡā vidhema | aṅkānt sam aṅkān haviṡā vidhema yo agrabhīt parvāsyā grabhītā.

muñcāmi śidvaśaktyā uda kāśa enaṁ panuḥ pabhar ā
viveśa yo syaḥ
yo trajā vātajā yaś ca śuṡmo vanaspatīn sr̥jatām par-
vatānś ca z 3 z

In a T has śirśaktyā uda kāśa; in b paruḥparur ā°; in c ‘bhrajā.

Read the first hemistich, muñcāmi śirśaktyā uta kāśa enaṁ paruḥ-parur ā viveśa yo ‘sya: in c read yo ‘bhrajā, and in d sacatām°.

Ś. has muñca in a, ā viveśā in b.

śaṁ te parasmāi gātāya śam astu parāya te
śaṁ te pr̥ṡtibhyo majjabhyaś śam astu tanve tava z 2 z

T has majjabhyaś ca śam astu°.

Read: śaṁ te parasmāi gātrāya śam astv ‘parāya te |
śaṁ te pr̥ṡtibhyo majjabhyaś śam astu tanve tava z 4 z
kā 2 z

Ś. has pronouns of the first person. In b Ś. has avarāya, which might perhaps be read for ‘parāya. For c Ś. has śaṁ me caturbhyo aṅgebhyaḥ.

18.

Ś. 3. 8. 1-4.

ā yātu mitra ṛtubhis *al*amānas saṁveśayan pr̥thivīm
uśriyābhiḥ

tad asma * * * * * dadhātu z 1 z

T gives kalpamānas in a, and has usriyābhiḥ in b.

T has the correct reading of the first hemistich. Again drawing on Ś. we may suppose that the second hemistich read, tad asmābhyaṁ varuṇo vāyur agnir vṛhad rāṣṭraṁ samveśyaṁ dadhātu.

In c Ś. has athāsmābhyaṁ °.

* * * * * prati gr̥hantu me va *
* * * * * jātānām madhyameṣṭhā * *

For the sake of completeness I give the stanza as restored with the help of Ś.

dhātā rātiḥ savitedaṁ juṣantām indras tvaṣṭā prati gr̥h-
antu me vacaḥ |
huve devīm aditiṁ sūraputrām sa jātānām madhyameṣṭhā
yathāsāni z 2 z

Ś. has haryantu in b.

f6a * * * tāraṁ namobhir viśvān devāñ hamuttaratve |
ayam agnir dīdāyad ahaṁ nameva sa jāter uddho prati
vṛhadbhiḥ z 3 z

With the help of Ś. we get the following for the first hemistich: huve somaṁ savitāraṁ namobhir viśvān devāñ ahamuttaratve. In c of Ś. dīrgham stands where ahaṁ stands here, but I hesitate to read with Ś. Pāda d is to be read as in Ś., sa jātāir iddho 'pratibruvadbhiḥ.

In b Ś. has ādityāñ; in c ° dīdāyad dīrgham eva.

ihed asādhanna puro gamātheyo gopāḥ puṣṭipatir vājat.
asmāi vaṣ kāmā upa kāmīnir viśve devā upa satyām iha
z 3 z

T has asāthanna and gamātheryo.

Read: ihed asātha na paro gamātheryo gopāḥ puṣṭipatir va
ājat |
asmāi vaṣ kāmā upa kāmīnir viśve devā upa ṭsatyām iha
z 4 z kāmā 3 z

If pāda c can stand in this form, which is not at all certain, and if we suppose that satyām conceals some form such as saṁ yantu, perhaps we may then translate, "to this man may your

desires come, may ye desiring females come; may all the gods together come to him."

Pāda a, as here, also Ś. 14. 1. 32a. In b Ś. has puṣṭa°. The second hemistich of Ś. is asmāi kāmāyopa kāmīnir viśve vo devā upasaṁ yantu.

19,

Ś. 1. 9.

asmin vasa vaṣavo dhārayantu indras tvaṣṭā varuṇo mitro
agniḥ
imam ādityā uta viśve ea devā utame devā jyotiṣi dhār-
ayanta z 1 z

T has °yantu in d.

Read vasu and °yantv in a, and uttame and °yantu in d.

Pāda a occurs Kāuś. 55. 17. In b Ś. has pūṣā instead of tvaṣṭā. In d Ś. has uttarasmin jyotiṣi °.

asmin devāḥ pradiśā jyotir astu sūryo agnir uta vā
hiraṇyam. |
uttareṇa vrahmaṇā vidhāhi kṛṇ* * anyān adharān
sapatnān. z 2 *

T has vibhāhi in c, and kṛṇvāno in d.

In a asmin may have been written under the influence of asmin in st. 1a; we may read with Ś. asya: and if pradiśā is not acceptable, read pradiśi with Ś. In c read vibhāhi, which may be the reading of the ms., since the sign transliterated dh is not perfect: in d kṛṇvāno.

In a Ś. has asya devāḥ pradiśi °: the second hemistich in Ś. reads sapatnā asmādhare bhavantūttamaṁ nākam adhi rohayemam. Pāda d as in Pāipp. occurs Ś. 2. 29. 3d; TS. 3. 2. 8. 5d; MS. 1. 2. 10c; 20. 13; 4. 12. 3d; 185. 14, and elsewhere; with kurvāno, in KS. 5. 2d, and 22. 2.

om̐ yenendrāya samabharan payāñsy uttareṇa vrahmaṇā
jātavedaḥ
tena tvagiriḥa vardhayemaṁ rāyaspoṣaṁ śrāiṣṭhyam ā
dhehy asmāi z 3 z

Omit om̐: in c we may probably read tena tvam agna iha °.

This stanza occurs MS. 1. 4. 3; 50. 14; TS. 3. 5. 4. 2; KS. 5. 6. In a Ś. and TS. have sam abharah. In b all others have

uttamena; TS., MS., and KS. having haviṣā. For c TS. and KS. have tenāgne tvam uta vardhayemaṁ, MS. ° uta vardhayā māṁ. For d Ś., TS., and KS. have sajātānām śrāiṣṭhya ā dhehy enam; MS. sajātānām madhye śrāiṣṭhyā ā dhehi mā.

*eṣāṁ yajñam uta varco **raya rāyaspoṣa* * * * **
** *trāsmad adhare bhavantūtṭame devā jyotiṣ adhatu*
*na ma **

T has varco vaneyaṁ in a.

Read: āiṣām yajñam uta varco dade 'haṁ rāyaspoṣam uta
 cittāny agne |
 sapatnā asmad adhare bhavantūtṭame devā jyotiṣi dadhāt
 enam z 4 z kā 4 z

The supplied words are from Ś.; and pāda a is given as in Ś., though vareyaṁ is a possibility. Pāda d in Ś. is the same with d in Ś. st. 2; see above.

20.

Ś. 1. 19.

mā no vidam na vivyādhino mo bhivyādhino vidan.
 f6b ārāc charvyāsmad viṣucīr indra pātaya z 1 z

For a read mā no vidan vivyādhino; read mo 'bhi° in b, and charavyā asmad° in c. With these corrections the stanza reads as in Ś.

viśva vo asmac charavaḥ patantu ye sthā ye cāsyā |
 devā manuṣyā ṛṣayo mitrān no vi viddhatu z 2 z

T has viśvaṁ ko in a; and vi vindatu in d.

In a read viṣvaṇco for viśva vo; read in b ye 'stā ye cāsyāḥ; in d read 'mitrān and vidhyantu.

For the second hemistich Ś. has dāivīr manuṣyeṣavo mamāmitrān vi vidhyata. Ś. 11. 9. 23b is amitrān no vi vidhyatām.

yas samano yo samāno mitro no jighāṁsati |
 rudraś carvyā tām amitrān na vi viddhatu z 3 z

T has vi vindatu in d.

In a read samāno and 'samāno, in b 'mitro; in c read śaravyayā, and in d no vi vidhyatu.

Pādas ab are not found elsewhere, though there is similar phraseology in Ś. 11. 10. 25-27. The first hemistich in Ś. is yo

naḥ svo yo arañāḥ saajāta uta niṣṭyo yo asmāñ abhi dāsati. Ś. has etān in c, and mamāmitrān vi ° in d.

sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma samāttaram
z 3 z z caturtho nuvākaḥ z

Read: sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma mamāntaram
z 4 z z kā 5 z caturtho 'nuvākaḥ z

Pādas ab occur Ś. 6. 15. 2ab where b reads yo asmāñ abhi °; so also Ś. 6. 54. 3ab. The first hemistich of Ś. 1. 19. 4 is yaḥ sapatno yo 'sapatno yaś ca dviṣaṁ chapāti naḥ. Pādas cd occur as here in Ś. 1. 19. 4; RV. 6. 75. 19; SV. 2. 1222.

21.

St. 1=Ś. 7. 76. 1; st. 2-4=Ś. 6. 83. 1-3.

nāmannasaṁ svayaṁsrasaṁ nasatībhyo vasattarā |
mehor asattarā lavaṇād vikledīyasī z 1 z

In a nāmannasaṁ seems hopelessly corrupt: read for b asatībhyo asattarāḥ; for c sehor arasatarā, or possibly ā sehor ° as Whitney suggests; in d read vikledīyasīḥ.

In Ś. a is ā susrasaḥ susraso.

apacitta pra pa uta suparṇo vāsater iva |
sūryaḥ kṛṇotu bheṣajaṁ candram ā vo pocchatu z 2 z

T has patata in a for pa uta.

In a read apacitaḥ pra patata, in b vasater, and in d 'pocchatu.

yenyeḱā syanyekā kṛṣṇīkā rohiṇī dve |
sarvāsām agrabhaṁ nāma vīraghnīr upetana z 2 z

In the first hemistich read enyeḱā śyanyekā kṛṣṇāikā °; in the second ° nāmāvīraghnīr upetana.

Pāda c occurs RV. 1. 191. 13c, as well as in Ś.

asūtīkā rāmāyaty apacitta pra patiṣyati |
glāur iti pra patiṣyati sakalaṁ tena śudhyati z 3 z

Read rāmāyaṇy in a, and apacit in b.

In Ś. the second hemistich reads glāur itaḥ pra patīsyati sa galunto naśīsyati.

fīa apīto pacitvarīr indraḥ pūṣā tu cikyatu |
apetv asya grīvābhyo apa padbhyām vijānatā z 4 z

Read: apeto 'pacit tvarīr indraḥ pūṣā tu cikyatuḥ |
apetv asya grīvābhyo apa padbhyām †vijānatā z 5 z kā 1 z

Vijāmataḥ has been suggested for vijānatā.

22.

Ś. 1. 31.

āsānām āśāpālébhyaś catúrbyamṛtebhyaḥ
idām bhūtāsyādhyakṣebhyo vidhēma haviṣa vayām. z 1 z

T has cattāntyamṛte° in b, and haviṣā in d.

For pāda b read catúrbyo 'mṛtebhyaḥ; in d read haviṣā°.

This stanza appears also in TB. 2. 5. 3. 3, and 3. 7. 5. 8; AŚ. 2. 10. 18; ApŚ. 4. 11. 1; and pāda a ApŚ. 7. 16. 7. Of these AŚ., and also Ś., reads as here: in a TB. and ApŚ. have āsānām tvāśā°.

āsānām āśāpālās catvāras sthana devāḥ
te no nirṛtyāḥ pāśebhyo muñcatāñhamo hasaḥ z 2 z

For d read muñcatāñhaso 'ñhasaḥ.

Ś. has in a ya āsānām°.

asroṇas te haviṣā vidhema maśrāmas te ghr̥tenā juhomi |
ya āsānām āśāpālas turyo devas sa nas sabhūtam eha
vakṣat. z 3 z

T has vidhema masramas °.

In the first hemistich read vidheyam asrāmas te ghr̥tena °: subhūtam in d.

In Ś. the first hemistich is asrāmas tvā haviṣā yajāmy asroṇas tvā ghr̥tena juhomi: in c Ś. has turyo.

svasti mātṛ uta pitre no stu svasti gobhya uta pūruṣe-
bhyaḥ

viśvaṁ suto suvidatram astu yog eva dr̥śava sūryam. z 4 z

In a T has mātṛ uta pitre; in both words the sign in the ms. is clearly tr̥, of course meant for tr. In d T has dr̥śeva.

In a read mātra uta pitre no 'stu: for d read jyog eva drśaye sūryam: for suto in c I have no suggestion. [Perhaps for su- (bhū)taṁ; cf. Ś.—*Ed.*]

In Ś. pāda b reads svasti gobhyo jagate puruṣebhyaḥ: and c reads viśvaṁ subhūtaṁ suvidatraṁ no astu: in d it has drśema, where I have written drśaye.

23.

Ś. 1. 32.

idaṁ janāso vidathaṁ mahad vrahma vadiṣyati
na tat pṛthivyāṁ no divi yataḥ prāṇantu vīrudhaḥ z 1 z

In a Ś. has vidatha; and in d yena prāṇanti.

antarikṣasam āsām sthānaṁ śāntamadām iva |
āsthānam asya bhūtasya viduṣkṛd bheṣatodanaḥ z 2 z

T has viduṣ ṭad in d.

For the first hemistich read antarikṣam āsām sthānaṁ śrāntasā-
dām iva. I can do nothing with bheṣatodanaḥ: read viduṣ ṭad.

In a Ś. has antarikṣa āsām, and in b sthāma; for d Ś. has
viduṣ ṭad vedhaso na vā.

f7b yad rodhasī rejāmāne bhūmiś cā naraśakṣatām
ādyāṁ tad adya sarvadā vidur asse vavartasī z 3 z

The ms. has bhyaṁ over ādyāṁ in c; T has tad adyaṁ.

In a read rodasī; in b probably nir atakṣatām on the basis of
Ś., and ca for cā; for vidur asse I have nothing to suggest.

Ś. has nir atakṣatam in b, and ārdram in c; for d it has samu-
drasyeva srotyāḥ.

viśvam anyābhi vavāra viśvam anyasyām adhi śrutam |
dive ca viśvavedhase pṛthivyāi cākaran namaḥ z 3 z

Read: viśvam anyām abhi vavāra viśvam anyasyām adhi
sritam |

dive ca viśvavedase pṛthivyāi cākaran namaḥ z 4 z kā 3 z

In a Ś. has abhivāra; in b tad anyasyām °; in d akaram.
This stanza occurs also TB. 3. 7. 10. 3, and ApŚ. 9. 14. 2: pāda
a is viśvam anyābhi vāvṛdhe, pāda c dive ca viśvakarmaṇe, b
and d as in Ś.

24.

Ś. 1. 15. 1, 4, 3. 2.

saṁ saṁ sravantu sindhavas saṁ vātā divyā uta |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 1 z

For b Ś. has saṁ vātāḥ saṁ patatṛiṇaḥ; and for the second hemistich imaṁ yajñam pradīvo me juṣantām saṁsrāvyeṇa hav-iṣā juhoimī; the second hemistich as in Pāipp. appears in Ś. st. 3 and 4. Pāda a also appears in Ś. 2. 26. 3a, with paśavas, and 19. 1. 1a, with nadyas; b as in Ś. also occurs Ś. 19. 1. 1b.

ye saṁsrāvas saṁ sravanti kṣīrasya codakasya ca |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 2 z

In a read saṁsrāvās; Ś. has sarpiṣaḥ for this.

ye nadībhyas saṁ sravanty ucchāmas saramakṣikā |
tebhīr me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi |
z 3 z

T has ucchāsas in b.

In b read utsāsas; for the rest of b I can suggest nothing, unless it be the reading of Ś., sadam akṣitāḥ.

In a Ś. has nadinām.

idaṁ havyā upettanedaṁ saṁ srāvaṇā uta |
ihāita sarvo yaṣ paśur asya vardhayato rayim z 4 z z z

Read: idaṁ havyā upetanedaṁ saṁsrāvaṇā uta |
ihāitu sarvo yaṣ paśur asya vardhayata rayim z 4 z kā 4 z

There is no parallel for a as given here. Ś. 1. 15. 2 reads ihāiva havam ā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā girah | ihāitu sarvo yaḥ paśur asmin tiṣṭhatu yā rayiḥ.

25.

Ś. 1. 33; TS. 5. 6. 1.1 and 2; MS. 2. 13. 1: 151. 7; ApMB. 1. 2. 2 ff.

om hiraṇyavarṇās śūcayaṣ pāvakā su jātāṣ kaśyāpo yāsv
īndrah
yā agnīm garbham dadhiré súvarṇās tā na āpaś sām syonā
bhavantu z 1 z

In ab read pāvākā yāsu °; in c gárbhāṁ and suvárṇās; omit om̐.

In addition to the places cited above, pāda a occurs MS. 1. 2. 1a: 9. 12; ApŚ. 10. 6. 1 (bis); ApMB. 1. 2. 1a, and 2. 6. 16; TB. 2. 8. 9. 3; HG. 1. 10. 2; 21. 15.; 2. 18. 9. In pāda b TS., MS., ApMB. have kaśyapo as here, TS. and MS. indraḥ as here: Ś. has savitā yāsv agniḥ; and ApMB. has agniḥ for second name. Pāda c, as here, only in Ś. and ApMB; but see under st. 3. Pāda d, as here, in Ś., TS., MS.; also AG. 4. 6. 15d: ApMB. has tās ta °.

yāsāṁ rājā várūṇo yātu mādhye satyāṁrté avapāśyaṁ
jánānām. |

f8a yā agniṁ gárbhāṁ dadhiré súvarṇās tá na ápaś sám syoná
bhavantu zz 2 z

Read yāti in a, suvárṇās in c.

The first hemistich, as here, is in Ś., TS., MS., and ApMB. as cited at the head of the hymn; also RV. 7. 49. 3ab. See under st. 1 for cd of Ś. and ApMB.; TS. and MS. have madhuścútaḥ śúcayo yāḥ pāvākās °.

yāsāṁ devā diví kṛṇvanti bhakṣāṁ yā antárikṣe bahudhá
bhavanti |

yā agniṁ garbhāṁ dadhire suvarṇās tá na ápaś sám syoná
bhavantu z 3 z

Supply accents in c; read ápaś in d.

The first hemistich, as here, occurs in Ś., TS., and MS.; ApMB. has nivīṣṭāḥ at end of b. Pāda c, with virūpās for suvarṇās, occurs in the first stanza of TS. and MS. versions.

śívéna cákṣuṣā paśyatāpaś śíváyā tanvòpa spr̥śetvátvá-
cam mémam̐ |

ghṛtaścútaś śúcayo yāḥ pāvākās tá na ápaś sám syoná
bhavantu z 4 zz pañcamo nuvākaḥ z

Read: śívéna mā cákṣuṣā paśyatāpaś śíváyā tanvópa spr̥śata
tvācam me |

ghṛtaścútaś śúcayo yāḥ pāvākās tá na ápaś sám syoná
bhavantu z 4 z kā 5 z pañcamo 'nuvākaḥ z

The first hemistich, unaccented, appears as the first hemistich of Pāipp. 1. 33. 4; also Ś. 16. 1. 12ab; these, as also the versions of TS. and MS., read as the Pāipp. here: so too AB. 8. 6. 10. ApMB. has paśyantv āpaś in a, and spr̥śantu tvacam̐

te in b. Only Ś. and ApMB. have the second hemistich as here, the latter having tās ta ° in d.

26.

Ś. 1. 24, with a stanza inserted between st. 3 and 4 of Ś.

suparṇo jātaṣ prathamasya tvaṁ pittam āsita
tuvāsūrī jighāsitā rūpaṁ cakre vanaspatiḥ z 1 z

Read āsitha in b, and tavāsūrī jighānsitā in c.

For c Ś. has tad āsūrī yudhā jitā; in d it has vanaspatīn.

āsurya cakre prathame idaṁ kilāśabheṣajam |
idaṁ kilāśanāśānaṁ anenaśata kilāśaṁ surūpām akara-
tvaca z 2 z

Read: āsūrī cakre prathamedam kilāśabheṣajam idaṁ kilāśanā-
śanam |
anīnaśat kilāśaṁ surūpām akarat tvacam z 2 z

Ś. has sarūpām in d.

surūpā nāma te mātā surūpo nāma te pitā |
surūpokṛtvam oṣadhe sā surūpam idaṁ kṛdhi z 3 z

In c T gives surūpakṛt tvam, which is correct.

This stanza occurs TB. 2. 4. 4. 2: both Ś. and TB. have sarūpa- throughout. In TB. c reads sarūpāsy oṣadhe.

yat tanūjam yad agnijaṁ citraṁ kilāsu jajñiṣe |
tad astu sukr̥tas tanvo yatas tvāpi nayāmasi z 4 z

In b read kilāśaṁ, in c sukr̥taṁ, and in d tvāpa.

f8b śyāmā surūpaṁkaraṇī prthivyābhy arbhavaṁ
idaṁ ū ṣu pra sādāya punā rūpāṇi kalpaya z 5^z 1

Read: śyāmā surūpaṁkaraṇī prthivyā abhy ṛarbhavam |
idaṁ u ṣu pra sādāya punā rūpāṇi kalpaya z 5 z kā 1 z

In a Ś. has śāmā sarūpaṁ°; in b adhy udbhṛtā; in c sādāya.

27.

A rearrangement of material from Ś. 6. 40, and 6. 32. 3, with some original pādas.

abhayaṁ somas savitā kṛṇotv abhayaṁ dyāvāprthivi
ubhe |

abhayaṃ *var āntarīkṣaṃ no stu saptarṣiṇāṃ haviṣābhayaṃ no stu z 2

In the second hemistich read svar ant° and no 'stu.

Ś. 6. 40. 1 is as follows: abhayaṃ dyāvāprthivī ihāstu no 'bhayaṃ somaḥ savitā naḥ kṛṇotu | abhayaṃ no 'astūrv antarīkṣaṃ saptarṣiṇāṃ ca haviṣābhayaṃ no astu. Ś. 19. 15. 5b reads as b of Pāipp. with ime added.

abhayaṃ dyāvāprthivī ihāstu no gñināsītān praty oṣadha pratīcaḥ |
sā jñātāraṃ sā pratiṣṭhām idaṃ tam atho vighnānāṃ
upa yantu mṛtyuṃ z 3 z.

In b read 'gñināmītrān praty oṣatām °; read the second hemistich mā jñātāraṃ mā pratiṣṭhām vidanta mitho vighnānā °.

Pāda a=Ś. 6. 40. 1a; there is no parallel for b as emended; but cf. AG. 3. 10. 11 abhayaṃ mitrāvaruṇā mahyam astv arcīṣā śatrūn dahataṃ pratītya, and Ś. 6. 32. 3 abhayaṃ mitrāvaruṇāv ihāstu no 'reīṣātriṇo nudataṃ pratīcaḥ. The second hemistich, as here, occurs Ś. 6. 32. 3 and 8. 8. 21; and in AG. 3. 10. 11 with vindantu in c and bhindānā in d.

pañca devā abhayasyeṣatam indras tvaṣṭā varuṇo mitro gñih
māyaṃ grāmo duritam ena āvad anyatra rājñām abhayāta mṛtyuṃ z 4 z

Margin gives tyatra in d.

Read ° eṣatām in a, 'gñih in b, āgad in c, and abhi yātu mṛtyuḥ in d.

There is no parallel save Ś. 6. 40. 2d, which has manyuḥ for mṛtyuḥ.

asmāi grāmāya pradīśas catatr ūrjāṃ subhūtaṃ savitā dadhātu |
aśatrum indro abhayaṃ kṛṇotu madhye ca viṣāṃ sukrte syāma z 5 zz 2 z

T has catatra in a, and syām in d.

Read catasra in a, and dviṣāṃ in d. All the stanzas are numbered wrongly, unless we suppose that there was a stanza before the first one given. The figure 2 at the end of this stanza indicates the number of the kāṇḍa.

Pāda a=Ś. 6. 40. 2a; b in Ś. is ūrjaṃ subhūtaṃ svasti savitā naḥ kṛṇotu; in c Ś. has aśatrv indro abhayaṃ naḥ °; pāda d of Pāipp. has no parallel.

28.

Ś. 1. 22.

anu sūryam ud etāṃ hṛdyoto hṛdisā ca te |
yo rohitasya gor varṇas tena tvā pari dadhmasi | 1 z

T has harimā ca te in b.

Read ayatām in a, and read with T in b.

For c Ś. has go rohitasya varṇena. Similar stanzas are RV. 1. 50. 11; TB. 3. 7. 6. 21ff.; ApŚ. 4. 15. 1. Pāda d occurs PG. 2. 2. 7c.

f9a pari tva rohitāir varṇāir dīrghāyutvāya dadhmasi |
yathā tvam arapāpo atho hārīto bhava z 2 z

Above arapāpo the ms. has pāmo, and above the mo is so; T has arapo so.

Read tvā in a, arapā aso in c, and 'harito in d. Better than atho in d would be 'tho; but cf. ms. in 15. 2d.

The second hemistich in Ś. is yathāyam arapā asad atho aharito bhuvat. Pāda c as in Ś. also occurs RV. 10. 137. 5d; Ś. 4. 13. 4d; AŚ. 2. 7. 13c.

yā rohiṇīdevatyā gāvo yā rohiṇī data |
rūpaṃ rūpeṇa yo vayas tena tvā pari dadhmasi z 3 z

In b T has rohiṇīr uta.

Read with T in b; in c it seems best to follow Ś. and read rūpaṃ-rūpaṃ vayo-vayas.

In a Ś. has rohiṇīr devatyā: cf. SBE. 42. 265. In b uta is the third word; in d Ś. has tābhiṣ tvā °. Pāda c also Ś. 19. 1. 3a; KS. 8. 14d. For pāda d see st. 1.

śukeṣu te hariṇaṃ prapaṇākāśa dadhmasi |
atho hāridraṣu te harimāṇaṃ ni dadhmasi z 4 z 3 z

Read harimāṇaṃ in a, ropāṇākāśu in b, and hāridraveṣu in d.

Ś. has sukeṣu in a. The stanza occurs, with me instead of te, in the connection cited under st. 1.

29.

yaṣ purastād ā caranti nīdāis sūryād adho divaḥ
etam apsarasām rātum vrahmanocchā varāmasi z 1 z

Read nīcāis in b, and for d vrahmaṇācchā vadāmasi. I can do nothing with rātum.

Pāda d=Ś. 10. 10. 4d.

yadaśrād ā caranti jihvāmuṣākan icchati |
ahataṣ patāyato namyaṁ tatas sutanvati z 2 z

The only suggestions that I venture here are yāṣ paścād in a, and icchanti in b; the rest I cannot explain.

yāṣ kulyā yā vānyathā ūconmādayiṣṇavaḥ
sarvās tvā mṛssisāgaraṁ prṣadā khalvāñ iva z 3 z

The ms. reading is perhaps ūcormād°.

Of the first hemistich only the words yāṣ kulyā yā seem sound. Read for the second hemistich sarvās tā mṛsmṛsākaraṁ dṛṣadā khalvāñ iva.

The second hemistich appears Ś. 5. 23. 8, thus: sarvān ni maṣmaṣākaraṁ °; d again Ś. 2. 31. 1d. Pāda c occurs VS. 11. 80d as sarvaṁ taṁ bhasmasā kuru; with masmasā for bhasmasā, this form appears TS. 4. 1. 10. 3d; ŚB. 6. 6. 3. 10. The form sarvāns tām maṣmaṣā kuru appears KS. 16. 7d; TA. 2. 5. 2d; MS. 2. 7. 7d: 84. 3 has this form but with mṛsmṛṣā.

cetantīm aśmalām palām tāsām vo namo reiṣe |
ārād yakṣma ni dattāsmān no dhi pāuruṣa z 4 z

Read 'reiṣe in b, dhatta in c, and 'dhi pāuruṣam in d. What to do with namo I do not know. The number of the kāṇḍa is 4.

30.

Ś. 19. 52, plus 3. 29. 7.

kāmas tad agre sam avartata manaso rebhaḥ prathamam
yad āsit. |
f9b sa kāma kāmēna vṛhadā sayonīm rāyaspoṣaṁ yajamānāya
dhehi | z 1 z

Read retaḥ in b, and vṛhatā sayonī in c.

The first hemistich occurs in the following passages in addition to Ś.: RV. 10. 129. 4; TB. 2. 4. 1. 10; 8. 9. 4. and 5;

TA. 1. 23. 1; NrpU. 1. 1. In all of these except Ś. and NrpU. the first pāda has sam avartatādhi. Pāda c only here and in Ś. (without sa). Pāda d is also found in Ś. 18. 1. 43d, and 4. 47d.

tvam kāma sāhasāsahi pratiṣṭhito vibhur vibhāva suṣakhā
sakhīyate
tvam ugrāḥ pṛtanāsu sāsahis sahojo yajamānāya dhehi
z 2 z

Read sahasāsi in a, vibhāvā in b, and saha ojo in d.

In b Ś. reads sakhā ā sakhīyate; this pāda as here occurs RV. 10. 91. 1d.

bhrarāc cakmānāya pradhīpāṇāyākṣe
āsmāśṛṇvann āśāḥ kāmēnājanājanayat saha | 3 z

The margin and T have dūrāc in a.

Read: dūrāc cakamānāya pratīpāṇāyākṛaye |
āsmā aśṛṇvannpāsāḥ kāmēnājanājanayat sahaḥ | 3 z

At the end of d Ś. has svah. There is no other close parallel: but cf. TA. 3. 15. 1 and 2.

kāmena mā kāmāgaṇ hṛdayād dhṛdayaṁ pari |
yad amiṣāṁ kāmado manas tadībhūpa mām iha z 4 z

In a read kāma āgaṇ as in Ś.; or we may accept the reading of the ms. In d read tad āitūpa °.

In b Ś. has yad amiṣāṁ ado °. TA. 3. 15. 2 has the following:—kāmena me kāma āgāt | hṛdayād dhṛdayaṁ mṛtyoh | yad amiṣāṁ ado priyaṁ | tad āitūpa mām abhi.

yat kāma kāmāyamānā idam kṛṇuvasate haviḥ
tan nassassarvaṁ samṛddhyatām athāitasya haviṣo viha
svāhā z 5 z

Read kṛṇmasi in b, nas sarvaṁ sam ṛdhyatām in c, and vīhi in d.

This stanza appears also in Kāuś. 92. 31, without variant; and pāda a in Kāuś. 92. 30.

kā idam kāsmādāt kāmāḥ kāmāyādāt.
kāmo dhātā kāmāḥ pratighṛhitā kāmāḥ samudrām ā
viveśa

kāmena tvā prati grhṇāmi kāmāitāt te z 6 z ṣaṣṭānuvā-
kaḥ z z

T has dātā in c.

Read kāmā adāt in a, dātā in c, and supply the accents on kāmēna and prāti in e; supply kāṇḍaḥ 5 after the number of the stanza: with these changes the stanza reads as in Ś., except that Ś. has pratigrahītā, which is found in the other versions too.

This stanza occurs MS. 1. 9. 4: 135. 1; KS. 9. 9. and 12; PB. 1. 8. 17; TB. 2. 2. 5. 5 and 6; TA. 3. 10. 1 and 2; AŚ. 5. 13. 15; ApŚ. 14. 11. 2. Of these KS. and PB. have ā viśāt in d, while TB., TA., AŚ., and ApŚ. have ā viśa: and the latter four have in the same pāda kāmāṁ samudram °. MS. has kāmāya tvā prati grhṇāmi. Pāda a and kāmāitāt te are quoted MŚ. 5. 2. 14. 13, and MG. 1. 8. 9: cf. also Kāuś. 45. 17. VS. 7. 48: ko 'dāt kasmā adāt kāmō 'dat kāmāyādāt | kāmō dātā kāmāḥ pratigrahītā kāmāitāt te. So also ŚB. 4. 3. 4. 32, and ŚŚ. 4. 7. 15.

31.

Ś. 5. 4. 6 and 8-10.

f10a imaṁ me kuṣṭha pāuruṣaṁ tam ā vaha taṁ niṣ kṛdhi |

Read pūruṣaṁ.

In b Ś. has kuru, and adds a third pāda, tam u me agadaṁ kṛdhi.

ud ajñāto himavatas sa prācyāṁ nihame janāṁ
tatr kuṣṭhasya nāmāny uttamāna vi bhejire | 1

T has id ° in a.

Read the first hemistich udañ jāto himavatas sa prācyāṁ nīyase janam. Read tatra in c, uttamāni in d. The number should be 2.

uttamo nāmāsy uttamo nāśa te pitā |
yataḥ kuṣṭha pra jāyame tad ehy ariṣṭatātaya z 2 z

T has nāma in b, and jāyase in c.

In b and c read with T, in d read °tātaye. The number should be 3.

In Ś. pāda a is uttamo nāma kuṣṭhāsy. There is no parallel for the second hemistich.

śīrṣahatyām upahatyām akṣayas tandho rapa |
kuṣṭho ne viśvatas pātu devaṁ samāha vṛṣṭihaṁ z 4 z

T has no in c.

Read: śīrṣahatyām upahatyām akṣyos tanvo rapaḥ |
kuṣṭho no viśvatas pātu dāivaṁ samaha vṛṣṇyam z 4 z
kā 1 z

In a Ś. has śīrṣāmayam °; and in b akṣos (cf. Index Verb.).
Pāda c of Ś. is kuṣṭhas tat sarvaṁ niṣ karad.

32.

Ś. 1. 25, plus 5. 22. 13.

yad agnir āpo duhat praviśya yatrā kṛṇvan dharmadhrto
namāṁsi
tatṛ tāhuḥ paramaṁ janitraṁ ma nas saṁvidvāna pari
vṛṇdhi takmam. z 1 z

In a read 'duhat, in c tatra ta āhuḥ °, and read d sa nas saṁ-
vidvān pari vṛṇdhi takman.

yady arcirīri vāsa dhūmaḥ śākalyeṣu yadi vā te janitraṁ
huḍun nāmāsv aritasya devaḥ sa nas saṁvidvān pari
vṛṇdhi takmam. z 2 z

T has huḍur ° in c.

In a read yady arcir yadi vāsi °, in c huḍur nāmāsi haritasya °,
and in d takman.

Ś. has ° vāsi śociḥ in a, and śakalyeṣi in b.

yadi śoko yady adīśoko rudrasya prāṇo yadi vāruṇo si |
huḍur nāmāsv aritasya devaḥ sa nas saṁvidvān pari
vṛṇdhi takmam. z 3 z

In a read atīśoko, in b 'si; read the second hemistich as
in st. 2.

In a Ś. has ° yadi vābhiśoko; for b Ś. has yadi vā rājño varu-
nasyāsi putraḥ.

namaś śītāya takmane durāya kṛṇvā vayaṁ te
f10b yo nyedyud ubhayebhyaś cahatas trṭīyekāya namo stu
takmane z 4 z

In c T has yo nyedyur ubhayedyas.

Read: namaś śītāya takmane rūrāya †kṛṇvā vayam te |
yo 'nyedyur ubhayedyuś †cahatas tṛtīyakāya namo 'stu
takmane z 4 z

In b we might read kṛṇmo vayam te, but the ms. gives only a slight basis for this: and in c perhaps cāgatas or cāyātas.

Pāda b in Ś. is namo rūrāya śociṣe kṛṇomi; pāda c, which also occurs Ś. 7. 116. 2a, has ° ubhayadyur abhy eti.

tṛtīyekaṁ vitṛtīyaṁ sadantatrāta hāyanam. |
takmānaṁ viśvaśāradaṁ grīṣmaṁ nāśaya vārṣika z 5 z 2 z

T has vārṣikaṁ in d.

Read: tṛtīyakaṁ vitṛtīyaṁ sadamdim uta hāyanam |
takmānaṁ viśvaśāradaṁ grīṣmaṁ nāśaya vārṣikam
z 5 z kāṇḍah 2 z

In b Ś. has śāradam; and for c it has takmānaṁ śītaṁ rūraṁ: pāda c as here occurs Ś. 9. 8. 6c, and 19. 34. 10c. A similar stanza is Ś. 19. 39. 10.

33.

Ś. 7. 89. 1-3, plus 16. 1. 12 and 13, plus a variant of TB.
3. 7. 12. 6.

āpó adyānv acāriṣaṁ raséna sám aganmahi |
páyasvān āgna āgaman tám mā sám sṛja vārcasam. z 1 z

In b read aganmahi, in c agna ā gamam, in d varcasā. And the accentuation should be āpo and rāsena.

This stanza also appears Ś. 10. 5. 46; RV. 1. 23. 23; 10. 9. 9; VS. 20. 22; TS. 1. 4. 45. 3; 46. 2; MS. 1. 3. 39: 46. 12; KS. 4. 13; 29. 3; 38. 5; JB. 2. 67 (68); ŚB. 12. 9. 2. 9; TB. 2. 6. 6. 5; LŚ. 2. 12. 13; ApMB. 2. 6. 6.

For a Ś. has apo divyā acāyīṣam: a as here is given by RV. and AŚ. 3. 6. 27, with apo by VS., MS., KS., ŚB., LŚ., and ApMB.: a alone, in this form, is quoted by MŚ. 1. 7. 4. 47; MG. 1. 1. 17; 11. 25; 2. 2. 26. apo anv acāriṣam is given by TS., TB., JB., and ApŚ. 7. 27. 16; 8. 8. 18; 18. 10; 13. 22. 6.

In b RV. has agasmahi, KS. and LŚ. aganmahi, Ś. and JB. aprkṣmahi, others asrkṣmahi.

Pādas cd occur still again Ś. 9. 1. 14. RV. has āgahi in c.

sám māgne vārcasā sṛja prajāyā ca bahún kṛdhi |
vidyúr me āsya devā índró vidyāt sahasṛibhiḥ z 2 z

T has bahum in b.

Accent devā índro and sahársibhih.

This stanza also occurs Ś. 9. 1. 15; 10. 5. 47; RV. 1. 23. 24; KS. 4. 13; ApMB. 2. 6. 7 and 8. In b. Ś. has sam prajayā sam āyusā: KS. and ApMB. have prajayā ca dhanena ca. The form we have here occurs Ś. 6. 5. 1d; VS. 17. 50d; MS. 2. 10. 4d: 135. 4; KS. 18. 3d; ApŚ. 6. 24. 8d. In c ApMB. has vidyun me.

idam āpaṣ pra vahatāvabhya ca malaṁ ca yat. |
yaś ca dudrohānṛtam. yaś ca śyēpe bhīruṇaṁ z 3 z

Both margin and T have °vadya in b; T has yac ca in c and d.

Read avadyaṁ in b, yac ca in c and d, °taṁ at end of c, and in d śēpe 'bhīruṇam.

For this stanza see RV. 1. 23. 22; 10. 9. 8; VS. 6. 17; VSK. 6. 5. 5; LŚ. 2. 2. 11; ApŚ. 7. 21. 6; MŚ. 1. 8. 4. 40.

Pāda' a alone occurs rather frequently in other Sūtras.

Ś., VS., LŚ., and ApŚ. have b in the form given here; yat kiṁ ca duritaṁ mayi appears in RV. and VSK., occurring also in TA. 10. 24. 1e; 25. 1e; MahānU. 14. 3e and 4e: as yat kiṁ cid ° it occurs in MŚ., in TAA. 10. 64d, and MahānU. 19. 1d.

Pāda c as here occurs nowhere else; Ś., VS., and LŚ. have yac cābhi du°, which should perhaps be restored in Pāipp.; RV., VSK., and MŚ. have yad vāham abhi dudroha; ApŚ. has yad vābhi dudrohānṛtam.

Pāda d as here also Ś., VS., and LŚ.; VSK., MŚ., and ApŚ. have yad vā °; RV. has yad vā śēpa utānṛtam.

śivena mā ccaṣṣuśā paśyatāpaś śivayā tanvopa sprśata
tvacaṁ me |
śivān agnīn apsuśado havāma mayi kṣatraṁ varco datta
devi z 4 z

Read cakaṣuśā in a, havāmahe in c, dhatta and devīh in d.

The first hemistich occurs above in 25. 4(=Ś. 1. 33. 4), which see for parallels. The second hemistich, with variants, appears TS. 5. 6. 1. 2; MS. 2. 13. 1: 152. 6; AB. 8. 6. 10.

Ś. reads as here except for ā dhatta in d. TS. and AB. have sarvān agnīn apsuśado huve vo, MS. omits vo. For d MS., TS., and AB. have mayi varco balam ojo ni dhatta.

yad āpo nakta mithunaṁ cacāra yad vā dūdroha duritaṁ
purāṇaṁ |
hiraṇyavarṇasya tatāt punantu sā pra mā muñcantu var-
ṇasya pāsāt. z 5 z

Read naktaṁ in a, purāṇam in b; in c hiraṇyavarṇās tat
punantu mā, or perhaps ° tata ut punantu °.

The following, from TB. 3. 7. 12. 6, is the only parallel: yad
āpo naktaṁ duritaṁ carāma yad vā divā nūtanam yat purāṇam |
hiraṇyavarṇās tata ut punīta naḥ.

34.

These formulae appear in Kāuš. 78. 10.

f11a agnir janam idaṁ mahīyāṁ jāyāṁ imāsātā | somo vasu-
vina mahyaṁ jāyās isamatā z 2 somo vasuvina
mahyaṁ jāyās isamatā z 2 z pūṣā jñātuvinā mah-
yaṁ jāyās isamatā z 3 z indras sahyāṁ mahyaṁ
jāyāṁ imāsātā z 4 z

T has the s and m signs a little varied.

Read: agnir janavin mahyaṁ jāyāṁ imām adāt z 1 z somo
vasuvin mahyaṁ jāyāṁ imām adāt z 2 z pūṣā
jñātivin mahyaṁ jāyāṁ imām adāt z 3 z indras
sahyāṁ mahyaṁ jāyāṁ imām adāt z 4 z kāṇḍaḥ 4 z

Kāuš. has pūṣā jātivin, which may need emendation: it also
has indraḥ sahiyān. For some similar formulae see ŚG. 1. 9. 9,
where we find agnir janitā, somo janimān, and pūṣā jñātimān,
but no address to Indra.

35.

These formulae also appear in Kāuš. 78. 10..

agnaye janavidhe svāhā 1 somāya vasuvide svāhā 2
pūṣṇe jñātuvide svāhā z 3 z indrāya sahyasevāhā
z 4 z kāṇḍaḥ 5 z saptamo nuvākaḥ z z

In 1 read janavide, in 3 jñātuvide, and in 4 sahyase svāhā.
Read 'nuvākaḥ.

Kāuš. has jātivide in 3, and sahiyase in 4. There are similar
formulae in ApMB. 1. 4. 1-3, and MG. 1. 10. 8.

36.

yaṣ purastād ā caranty a vā paścāt sadāmama |
asmān amṛchañtīr yanti yūyaṁ svādāvanādya z 2 z

In a read yāṣ; for b read ā vā paścāt sadānvāḥ. In c read anṛchāntīr; the rest remains a puzzle.

TB. 3. 7. 4. 1 and ApŚ. 4. 4. 4 have a pāda reading yāḥ purastāt pra sravanti; see also above, 29. 1a.

yaṣ paścād ā caranti purastād vā z 3 z
yaṣ paścād ā caranti purastād vā z 3 z

Read yāṣ °.

yā uttarād ā caranty adharād vā sadānvā |
asmān aṇṛchāntīr yanti yūyaṁ svādāvanādya z 4 z
kāṇḍaḥ 1 z

T has amṛch° in c.

In b read sadānvāḥ, in c anṛchāntīr ° as in 1. The stanzas probably should be numbered 1, 2, 3.

37.

ubhayīr aham āyātāṣ parācī karaṁ tvat.
devebhīr anyāstv ā bahvīr anyā atho divam. z 1 z

In b read parācīr akaraṁ °; the second hemistich seems hopelessly corrupt.

namas te rudrāsyate namaḥ | pratihitābhyah
f11b namo viśrjyamānābhyo namo nipatitābhyah z 2 z

The only change needed is to place the colon.

This stanza appears Ś. 6. 90. 3; in the last three pādas Ś. has °hitāyāi, °mānāyāi, and °itāyāi: with pāda a cf. also MŚ. 3. 1. 25a; cf. namas te astv āyate in Ś. 11. 2. 15a; TB. 3. 7. 2. 7a; AŚ. 1. 12. 34c; ApŚ. 9. 2. 9a.

hiraṇyāir māulivarnāḥ ṣaṭ sahasrāṇi ṣaṭ śatā |
tābhiṣ pari śrayāmahe tā no rakṣatu sarvataḥ z 3 z

ayasmayān me vimataṁ yuṣmadbhyāṁ mahat kṛtaṁ
namasā namasenyaṁ |
tenā pari śrayāmahe tanvo rakṣatu sarvataḥ z
bahv idam anyad viṣṭhitaṁ tasya kāmāṁ vi viddhatā
z 4 z

anyasmayaṁ vatsa kṛṇve dvāraṁ kṛṇve ayammayam.
 khilān ayasmayān kṛṇva te no rakṣatu sarvataḥ
 bahv idam anyad viṣṭhitam tasya kāmāṁ vi vidvatā |
 kāṇḍaḥ 2 z

Some corrections will appear certain or highly probable: as rakṣantu in 3d and 5d, tan no in 4d, varma for vatsa in 5a (margin suggests vatma), khilān in 5c; and some form of vyadh, perhaps vidhyata, at end of 4 and 5 (cf. above, 20. 2).

This seems to be a charm to make strong a house or a fortification.

38.

Ś. 6. 21. plus 6. 137. 3.

imā yāḥ tisraḥ pṛyivīs tāsām bahavo maruttamā |
 tāsām asi tvaco haṁ sam u jacobha bheṣajam. z 1 z

Read: imā yās tisraḥ pṛthivīs tāsām †bahavo maruttamā |
 tāsām adhi tvaco 'haṁ sam u jagrabhaṁ bheṣajam z 1 z

For b Ś. has tāsām ha bhūmir uttamā, which is probably the reading at the base of the Pāipp. corruption. In pāda d of Ś. bheṣajam stands first.

śreṣṭham asi vīrudhānām vasiṣṭham bheṣajānām |
 yajño bhaga eva yāmeṣu deveṣu varuṇo yathā z 2 z

Read bheṣajānām in b, and iva in c.

Ś. has the genitives in the first hemistich reversed; and it has somo for yajño.

revatīr nādhiṣṭhā śiśāsantīs śiśāsata |
 etāsva keśavardhanīr atho stu keśadr̥ṇhaṇī |

Read: revatīr anādhṛṣṭā śiśāsantīs śiśāsata |
 etā stha keśavardhanīr atho stha keśadr̥ṇhaṇīḥ z 3 z

In the first hemistich Ś. has anādhṛṣaḥ śiśāsavaḥ śiśāsatha: in the second uta stha keśadr̥ṇhaṇīr atho ha keśavardhanīḥ.

f12a dr̥ṇha mūlamasāgram yatsā maddham yamarūsadhe
 keśavardhanam asy ātharvaṇam. keśadr̥ṇhaṇam asy
 ātharvaṇam. z kāṇḍaḥ 3 z

Read: *dr̥ṇha mūlam āgram yacchā madhyam yāmayāuśadhe |*
keśavardhanam asy ātharvaṇam keśadr̥ṇhaṇam asy ath-
arvaṇam z 4 z kāṇḍaḥ 3 z

In b Ś. has *vi madhyam °*. There is no parallel for the second hemistich as given here; but cf. above, 8. 4.

39.

These stanzas appear in TS. 2. 4. 5. 1.

agne gobhin nāśahīndo rathyāsadasvi naḥ |
indro dhartā gr̥heṣu naḥ z 1 z

T has *gobhir*.

For the first hemistich TS. has *agne gobhir na ā gahīndo puṣṭyā juṣasva naḥ*; it does not seem improbable that this, with *madasva* for *juṣasva*, is the reading of the Pāipp.

Pāda a is quoted in ApŚ. 17. 5. 1 and 19. 25. 15.

savitā ya sahasriyaḥ sa no gr̥heṣu raṇyatu |
apuṣṭam eva tvāvasu z 2 z

Read *yas* in a; and for c *ā pūṣā etv ā vasu*.

TS. has *rāraṇat* in b.

tvastā yo vṛṣabho yavā sa no gr̥heṣṭa rāraṇat.
sahasreṇa śatena ca z 3 z

In a read *yuvā*, and in b *gr̥heṣu*.

For c TS. has *sahasreṇāyutena ca*; and *vṛṣā* at end of a.

dhātā dadhātu no rayīm íśāno jágatas pátih
sá naḥ pūrnéna yacchatu z kāṇḍaḥ 3 z

Read ° *yacchatu z 4 z kāṇḍaḥ 4 z*

This stanza is No. 3 in TS. It occurs also in Ś. 7. 17. 1; TS. 3. 3. 11. 2; KS. 13. 16; ApMB. 2. 11. 1. Pāda a alone is quoted a number of times. All texts save Ś. and KS. have *dadātu* in a, and all save Ś. have *vāvanat* in c.

40.

Kāuś. 133. 3.

mamabhā mitrāvaruṇā mamobhe indrāvṛhaspatī |
mama tvaṣṭā ca pūṣā ca mamāiva savitā vaśe z 1 z

In a read *mamobhā*, in b *mamobhendrā °*.

mama viṣṇuś ca somaś ca somaś ca mamāiva maruto
bhuvam̐ |
sarasvānś ca bhagaś ca viśve devā vaśe mamama z 2 z

Delete second somaś ca in a, read bhuvan in b, and mama in d. Kāuś. has bhavan in b.

mamobhe dyāvāpṛthivī antarikṣam̐ svar mama |
mamemās sarvā oṣadhīr āpās sarvā vaśe mama | 3 z

Read āpas in d.

mama gāvo mamāśvā mamājās cāvayaś ca |
mamāiva puruṣā bhavam̐ mamedam̐ sarvam ātmanvad
f12b etat prāṇad vaśe mama z 4 z kṛ 5 z anu 8 z

In c read bhavan. Kāuś. has ejat in e.

41.

Kāuś. 72. 14; TS. 4. 2. 1. 2-4; VS. 12. 7-10; MS. 1. 7. 1: 109.
12; KS. 16. 8.

agnibhyām vartitv abhi nā vabhṛtsva
āyuṣā varcasā sanyā medhayā prajāyā dhanena z

In b T has vartasva.

For the first hemistich read agne 'bhyāvartinn abhi na ā vavṛtsva.

This stanza appears also in ŚB. 6. 7. 3. 6.

The stanza in Kāuś. reads as given here. In b TS. has abhi na ā vartasva; KS. abhi no nī vartasva; MS. abhi mā vartasva; others abhi mā nī vartasva. RV. 4. 31. 4a is abhi na ā vavṛtsva. The variants of the second hemistich are unimportant, except that ŚB. has something entirely different.

agne jātavedaś cataṁ te satv āvṛta sahasraṁ ca upāvṛtaḥ
adhā puṣṭasyāśānaḥ punar no rayim ā kṛdhi |

T has śataṁ and santv.

Read, with T, śataṁ and santv; also āvṛtas, ta for ca, and puṣṭasyeśānaḥ.

Kāuś. omits santv āvṛtas: all save Kāuś. have agne āṅgiraḥ °. For the second hemistich VS., MS. and KS. have adhā poṣasya poṣeṇa punar no naṣtam ā kṛdhi punar no rayim ā kṛdhi; TS. has tāsām poṣasya °. Note further Ś. 6. 77. 3, jātavedo nī vartaya

śataṁ te santv āvṛtaḥ | sahasraṁ ta upāvṛtas tābhir naḥ punar ā
kṛdhi. This occurs MŚ. 9. 4. 1, with punar no rayim ā kṛdhi
for d.

sahá rayyá ní vartasvágne pínvasva dhárayā
vi*vápsvyā viśvátas pári

Read viśvapsnyā, and punctuate; in the ms. the next stanza
joins on to this one without a break. This stanza is No. 4 in
all texts save Kāuś.

TS. has viśvapsniyā; others as here.

This stanza and the next occur further in SV. 2. 1183, 1182;
VS. 12. 41, 40; TS. 1. 5. 3. 3; MS. 1. 7. 4: 112. 11-17; KS.
8. 14; 9. 1; LŚ. 3. 5. 11.

punár ūrjá vavṛtsva púnar agniviśáyusā
púnar náṣ páhy ánhásaḥ z 1 z kā 1 z

Read: púnar ūrjá vavṛtsva púnar agna iśáyusā |
púnar naṣ páhy ánhásaḥ z 4 z kā 1 z

All texts save Kāuś. have ni vartasva in a; in c TS. has páhi
viśvataḥ.

42.

VS. 11. 77-80; TS. 4. 1. 10. 2ff.; MS. 2. 7. 7: 83. 15; KS. 16. 7.

yás sénébhítvarir āvyādhínir guṇā utá
yaś cenó yás ca táskarás táns te agnir vi dadhāmy āsi

In a read sēnā abhítvarir, in b úgaṇā, in c yás stenó, and in d
agne ví: for āsi possibly āsāni is good.

For a see further MS. 3. 1. 9: 12. 15; KS. 19. 10 (bis). In
c the other texts have plurals; and they have ° āpi dadhāmy
āsyè for d.

vī jambhāir malimnāun agre danṣṭrābhyām táskarān
ubha
hánūbhyām stenár maghava táns tvám khāda súkhā-
datām z

T has uta in b.

Read: ví jámbhāir malímlūn agne dánṣṭrābhyām táskarān utá |
hánūbhyām stenán maghavas táns tvám khāda súkhā-
ditān z 2 z

For a MS. and KS. have *dañṣṭrābhyām* °; VS. and TS. omit *agne*. For b VS. and TS. have *jambhyāis* °, KS. *jambhyebhis* °, and MS. *jambhābhyām* *taskaram uta*. In c all other texts have *bhagavas*. MS. has *sukhāditam* in d.

yé grāmeṣu malímlava stenāmās táskarā vāne
yé kákṣeṣv aghāyāvās tāñs te gne pari dādḥāsy āsínī |

In the first hemistich read yé grāmeṣu malímlavas stenāśas °; in the second ° aghāyāvās tāñs te 'gne pári dadhāmy āsáni. .

All other texts have *janeṣu* in a, and have for d tāñs te *dadhāmi jambhayoḥ*.

yó asmābhyam arātīyābhyās ca no dveṣaḍ vijjānma
f13a āśādaṣ krāvyaḍo rípūñs tán agne sám daha tvám z 4 z
kāṇḍa* *

T has arātīyād and dveṣaḍ.

In a read arātīyād, in b dveṣaḍ dvijānmā, and in c kravyādo.

ŚB. 6. 6. 3. 10 gives this stanza and also the first pādas of the other three. In b other versions have *dveṣate janaḥ*. For cd other versions have *nindād yo asmān dīpsāc ca sarvañ tañ masmasā kuru*; VS. and ŚB. have *dhipsāc*; MS. and KS. have *sarvañs tān*, MS. has *mṛsmṛsā*, and KS. *maṣmaṣā*.

43.

ā krandaya dhanapate ud enam adatāsuta |
arvāñcam punar ā kṛdhi | yathāhañ kāmāye tathā z

For adatāsuta I have no suggestion: remove colon after c. Pāda a occurs in Ś. 2. 36. 6a.

parimantaṣ pari dhāvā akantaṣ punar ā kṛdhi |
atho sindraś cāgniś cāsum ā nayatān iha z

T has akartaṣ in b.

Probably we may read *pari dhāva*, but for *parimantaṣ* and *akantaṣ* I have no suggestion: in the second hemistich read 'sindraś, cāmum, and nayatād.

ekātka eka kāmāya asmāi kāmāya hāyase |
tenu me viśvadhāvīryā sam ā nayatād iha z kāṇḍaḥ 3 z

In c read *tena*. In the first hemistich we might read *hwayase*: possibly *ekātka* conceals some form of *ekātman*. The whole

hymn is so corrupt that any suggestion must be offered with reserve: it seems to be a charm to bring back a recreant lover.

44.

Against snake-poison.

asitasya tayimātasya babhror uporakasya ca |
sarvā viṣasya dhāmām vradhnevāgni samīvare z

Read tāimātasya in a, and upodakasya in b; in c dhāmāni is probably a safe correction; for d I have thought of budhnevāgne samī kare, but it seems futile.

The first hemistich occurs Ś. 5. 13. 6 (see also this ms., f 105a l. 6). Ś. has apodakasya.

iṣikādanta durlabhā kiṃ me sakhāyam ā tudā |
namāmi śacyāgataṃ sacīnaṃ viṣadūṣaṇaṃ z

Read durlabha in a, tudāḥ in b, and viṣadūṣaṇam in d; for sacīnaṃ sakhīnām might be possible.

yat tālavyojati saṃ sisikṣe viṣaṃ tvam
tryastudā rudāmasi babhruko nakulas tvat. z

For a I would suggest yat tālu vy ajati; in b read tvam, in c trayastudā nudāmasi: tvat in d may be a corruption.

tryo vāi asmat sakhāyo babhruko nakulas tvat. |
te sarve asya vātayaṃ āheyas arasaṃ viṣaṃ z 4 z kā 4 z

Read trayo in a, vātayan in c; in d āheyas must be changed at least to āheyam; read viṣam.

45.

Fever-charm.

sārasvataṃ vṛṣaṇaṃ babhruvakṣo śītarūre tanvā pasyati
me |
anvedukaṃ sadamtaṃ tvā tṛtīyaka huve namasyaṃ saha-
devam apsujam z

The margin has rukam for (anve-)dukam.

Read: sārasvataṃ vṛṣaṇaṃ babhruvakṣaś śītarūre tanvaṃ paś-
yanti me |
anyedyuṣkaṃ sadamdiṃ tvā tṛtīyakaṃ huve namasyaṃ
mahādevam apsujam z 1 z

f13b yo apsujo aruṇo mānuṣe jane viveśa babhru harṣayiṣṇur
akṣataḥ |
śītarūrāya taruṣayiṣṇage juṣa śīrṣa sã te śraṁ namo stu
devāḥ z

Read: yo apsujo aruṇo mānuṣe jane viveśa babhrur harṣayiṣṇur
akṣataḥ |
śītarūrāya taruṣayiṣṇave juṣe śīrṣaṁ mã te śraman namo
'stu devāḥ z 2 z

yo harṣayaṁ jaṁjabha svedano vaśi vaśa prahāraḥ śīta-
rūrā śīṣema nu |
so smabhyaṁ mṛtvena prehi śoṣito ya vayo vayaṁ dviṣ-
mas tam abhi pra janam z

Read jajābha in a; vaśa prahāraḥ I cannot solve. In c I have
thought of sṛtvā, but it is not very probable: for d we might
read yaṁ vayaṁ dviṣmas tam abhi pra janam; or perhaps some
form of gam is to be restored at the end of d.

namas te vidmane kāśānāya yato yatas surabhe saṁ
babhūvatha |
sa no mā hiṁsīn namo stu tubhyaṁ śīrṣaktyād iha pāra-
yānā z kāṇḍaḥ 4 z anu 9 z

In a read kāśānāya, and in b surabhes saṁ babhūvitha: 'stu
in c, and iha pālaya naḥ in d. The number of the kāṇḍa
should be 5.

46.

Prayer for a liberal giver.

asya tvaṁ dadatas soma rājam vardeva ta tvaṁ pari
pāhi viśvataḥ |
yo vrahmaṇo rādho piddho dadāt tasya somaḥ pratad
dīrgham āyuh z

In b T has vandeḥ, in c vidho dadātu sya.

In ab read rājan varmeva taṁ; in c vidho 'dadāt: for pratad
in d pra tara would suit well, or possibly pra dadāt.

asya somaḥ pratad dīrgham āyur ahānīva sūryo vāsa-
rāṇi |
sāsyāt suśrūn nāśayād vidhmano viṣaṁ bahiś śalyaś
carati rogo smāt. z

T gives *suśrūr* in c.

For *pratad* see st. 1; in c so 'smāt *susron* may be possible; read *veśmano* for *vidhmano*, and 'smāt.

dānaṃ tṛṣṇāyāś pari pāta viddhaṃ dānaṃ kṣudho dāna
saṃdeva martyāḥ
aviṣkando bhavati yo dadāt ā pyāyate papur dakṣiṇayā z

In b read *dānaṃ saṃdevā mrtyāḥ*; in c *aviṣkandho* and 'dadāt: *papurir* might be better in d.

f14a ā pyāyatām papur dakṣiṇayā varmeva syūtaṃ pari pātu
viśvataḥ z z
bahir viṣaṃ taṃ me tasya sroṣatām śalyod dhārayasmāt.

In c it might be better to read *tam etasya*; in d read *śalyā ud dhārayāsmāt*: for *sroṣatām* I have nothing.

RV. 1. 31. 15b equals b, except *pāsi* for *pātu*.

vrahma śarvyām upa bādhatām ito dabhyāt kṛlān nāvam
ivādisumbī z
tasmāi dadad dīrgham āyus kṛprāṣkṛ śataṃ janaś śarado
jīvatād iha |

In a read *śaravyām apa*; for *ivādisumbī* in b I have no suggestion [perhaps *ivāmbhasi*?—Ed.], nor for *kṛprāṣkṛ* in c.

yadā dāti pra dadāti yadā vrahmā prati grhṇāti rādho
syā |
ā dadūr vindyād upahatyā rātis sarve yajñā upa tiṣṭh-
antu sākam z 6 z kā 1 z

Read *yadā dadāti* in a, and 'sya in b; *pāda* c seems hopelessly corrupt; in d read *yajñā* and *sākam*.

47.

A charm against sorceries.

vyāghrarūpas surabhis sinhesya retasā kṛta |
madhye pṛthivyām niṣṭhita sam agacchad yātudānyā |

T has *sinhasya* in b.

Read *sinhasya* and *kṛtaḥ* in b; *pṛthivyāḥ* and *niṣṭhitas* in c; *yātudhānyā* in d.

abhipretam āpa vyaktāpade | gr̥bhāyam āpade |
atraīva sarvā jambhayā yaṣ kaś ca yātudhānyaḥ z

For the first hemistich I suggest as a possibility the reading abhipretam āpa vyaktam agr̥bhāyam āpade; in c read jambhaya, and in d yāṣ kāś: the margin has dhānaḥ but the feminine is retained because of st. 1d and st. 3d.

pratibodhaś caturakṣas sraktiyo srameva velubhṛt.
praticīṣ kṛtyākṛtyā amūṣ kṛtyākṛtaṁ jahi |

The first hemistich appears again on f22a, hymn No. 76, thus: pratibodhaś caturakṣo * * * śrameva vīdubhṛta (T. has °trta); we may read then in b sraktyo and vīdubhṛt, leaving śrameva doubtful. For the second hemistich read praticīṣ kṛtyā ākṛtyā-mūṣ kṛtyākṛto jahi: this is Ś. 10. 1. 6cd except amūn for amūṣ; also Ś. 10. 1. 31d.

kṛtyākṛtaṁ vālugināṁ mūlino śapatheśaṁ z
indras tu sarvāns tān hantu sattvaghnena bhāvām iva z
4 z kā 2 z

Read valagināṁ mūlināṁ ; and, if śapatheśaṁ cannot stand, read śapatheyyam; these changes will give the hemistich as in Ś. 5. 31. 12; cf. Ś. 10. 1. 31. For pāda d I have nothing.

48.

Ś. 7. 56. 5-7, with a new stanza for No. 3.

f14b rasasya kārkoṭasya nīcīvasyopasarpata |
viṣo hi sarvam ādiṣy ayothernam ājijabhaṁ

Read: arasasya kārkoṭasya nīcīnasyopasarpataḥ |
viṣaṁ hi sarvam ādiṣy atho enam ajijabham z 1 z

In a Ś. has śarkoṭasya; in c it has viṣaṁ hy asyādiṣy.

na te bāhavo raso sti ni śīrṣe nota madhyataḥ |
kim idaṁ pāṣayāsūyā pratse bibhṛṣy arbhakam |

The margin gives ra te, and pāpa for pāṣa°.

T has ṇota in b, and bhitṛṣy in d.

In a read bāhvo and 'sti, in b na: for the second hemistich read kim idaṁ pāpayāmuyā pucche bibharṣy arbhakam.

Ś. has bāhvor balam asti in a, and atha kim pā° in c.

yat te yaskandhān upa tasthāu vijāmnī yaś ca te parāu
jaśā mityum ivādrtaṁ malaṁ te prati dadhmāsi z

In a read yat te skandhān, in b vijāmnī and perhaps parūṣi
or parvāni: I can do nothing with c, and can only suggest
pālaṁ as a possibility in d.

idaṁ bhittvā pipīlikā vi vṛsyanti marya |
śarvye tara plavātha sātkoṭam arasaṁ viṣaṁ zz 4 z 2 z

Read: adanti tvā pipīlikā vi vṛscanti mayūryaḥ |
sarve bhala bravātha śārkoṭam arasaṁ viṣaṁ z 4 z kā 3 z

This is the reading of Ś., and at first sight it may seem
extreme thus to restore, but well known confusions of sibilants,
of r and l, and in this ms. of bh and t, will account for every
change.

49.

St. 1 and 2=Ś. 7. 50. 8 and 9.

kṛtaṁ me dakṣiṇe haste savye me jayāhita |
gojita bhūyāsam aśvajit kṛtaṁcayo hiraṇyajit. z

In b read jaya āhitaḥ, and in c gojid.

Ś. has jayo me savya ° in b, and dhanamjayo ° in d.

akṣaṣ phalavatīm divaṁ datta gām kṣīripīm iva |
saṁ mā kṛtasya dhārāya dhanus snatneva nāihatā z

T has akṣāṣ, dhārāyā, and snānneva.

Read akṣāṣ in a, divaṁ in b, dhārāyā in c, and snāvneva nah-
yata in d.

In the margin there is a gloss kṣīravatīm gām dattvā. In a
Ś. has dyuvam; divaṁ as accusative does not seem impossible,
although it is not quotable.

ubhāu hastāu pratidīnnāu vrahmaṇārombhāmāsi |
kalir enaṁ yathā hanad āśya vado bharāmāhi |

In a read pratidīvno, in b °rambh°, and in d vedo bharāmāhāi.

ā bhadraṁ tvāparam uta tretāṁ parā kalīm
kṛtaṁ me hastāhitomī sāumanasāu sahā z 4 z

In a read dvāparām; both sense and meter seem to demand
some such word as dehi or bhara, which might be inserted

before uta. In c we probably ought to read hasta; and for āhitomī I have thought of āhitam amī.

50.

Charm for the recovery of something lost.

f15a yadetha paretha yat te tan ma nīyate |
tatas tvā punar athāñcañ bhūtasyājḡgamut pati |

In b read me, in c arvāñcañ, and in d °ājḡgamat patiḥ: for a I can do nothing. [Could not the reading be yadeyatha pareyatha?—ED.]

ā tvā nayā bhūtapatir ā devo vṛhaspatiḥ
ādityās sarve tvā neṣaṁ viśve devās suvarcasah

Read nayād in a, and neṣan in c.

anupatis sarasvatī bhago rājāsy ā nayā |
śālā mānasya patnīr ivāsyā namas karat. z

In a read annapatis, which is given by T; in b read nayah; in d asyā might be better.

Pāda c occurs with accusative, in Ś. 9. 3. 21d.

yas tvā nināya neṣas sa u tvehā nayāt punaḥ
mano hi vrahmāṇo vidur viśvakarmā manīṣiṇaḥ z 4 z kâ
5 z a 10 z

In a neṣat would be a far better reading.

51.

gātor havir janayanta stha indrāgraṁ jyeṣṭha pary agā-
meha devāḥ
sugāto gāto ta sâ pathâ api māsasabhyam indraṁ dadati
pracetâḥ

In the first hemistich we may read janayantas, jyeṣṭham, and agameha; for the second sugāto gātu uta sa panthâ api so 'sma-bhyam indraṁ dadāti pracetâḥ: there may be a corruption in indrāgraṁ.

agnir naḥ puraetâ tvajasâ vṛhaspatiḥ satyâ astu nas sakhâ
indro havir vṛtrahanaṁ purandarām bhagenābhya bha-
gavantas tvām

In a read tv ojasā, in b satyo, and in c puraṁdaraṁ. The following is a possible reading: indraṁ huve vṛtrahaṇaṁ puraṁdaraṁ bhagenābhy agāma bhagavantas tvām.

tvām soma divyo ṛcakṣās sugam assabhyaṁ patho nu
gaccha |
abhi no gotraṁ viduṣīva neṣu acchā no vācam uṣatī
jighāsi |

In the first hemistich read sugāṁ asmabhyaṁ patho 'nu, in the second neṣo 'ccha, and also uṣatīm jighāsi.

This stanza occurs in Kāuś. 4. 2, with anu khyah in b and viduṣa iva in c.

f15b imām agne śarāṇīm mīmṛṣo na imām ādhvānaṁ yām
āgāma dūrām |
āpīṣ pitā prāsatis somyāna bhramādas p ṛśīkṛn mārtyā-
nām. z 4 z kā z

Read: imām agne śarāṇīm mīmṛṣo ma imām ādhvānaṁ yām
āgāma dūrām |
āpīṣ pitā prāmatis somyānām bhīmīr asy ṛśīkṛn mārtyā-
nām z 4 z kā 1 z

This stanza appears RV. 1. 31. 16; LŚ. 3. 2. 7; and the first hemistich in Ś. 3. 15. 4, with pāda b yam adhvānam agāma dūrām: AG. 1. 23. 25 has pāda a, and N. 6. 20 has pāda d. It seems worth noting that in d the manuscript reading of LŚ. is bhrimir asprīkṛn.

52.

ye purastād ā syandete gāvāu svarīṣabhe yava kṛṇomy
arvaṇī ahasyaśvavārād anīyasī z ye dharād ā syan-
dete ye paścād ā syandete uttarād ā syandete gāvāu
svarsabhe yavakṛṇomy arvāṇī ahasyaśśvavārāhān-
īyasī z kā 2 z

53.

TS. 5. 7. 4. 3f. plus Ś. 6. 64. 2.

agne yaśasvin yaśasaṁ vardhayemam indrāvatīm upacir-
mihāvā |
ayaṁ mūrdhā parameṣṭhī suvarcās samānānām uttama-
śloko astu z

In b read upacitīm ihā vaha.

For a TS. has agne yaśasvin yaśasemam arpayā: and in b apacitīm.

dhātā vidhātā paramotha samḍrk prajāpatiḥ parameṣṭhī
virāt.

stomaś chandānsi navido ham āhus te asmāi rāṣṭram upa
san namantu |

In a read paramota, in c stomās and nivido mām.

Pāda a, as here, also RV. 10. 82. 2b; VS. 17. 26b; TS. 4. 6. 2. 1b; N. 10. 26b. KS. 18. 1b has paramo na. MS. 2. 10. 3b: 134. 3 has dhartā vidhartā. Pāda b, as here, also Ś. 4. 11. 7b; 8. 5. 10c; TS. has virājā. In c TS. has ma āhus, and for d it has etasmāi rāṣṭram abhi sam namāma (cf. next stanza).

bhadram icchantu ṛsayah sarvidas tapo dīkṣām upa ni
sedur agre |

tato rāṣṭram balam ojaś ca jātaṁ tad asmāi devā upa
san namantu z

In a read svarvidas.

This stanza appears also in Ś. 19. 41. 1 and TA. 3. 11. 9; Ś. reads as here except for icchanta in a. In the first hemistich TS. and TA. read thus: bhadram paśyanta upa sedur agre tapo dīkṣām ṛsayah suvarvidah; and they have in c kṣatram for rāṣṭram, and in d abhi for upa.

upā vartadhvam upa netu sarve ayaṁ ca tyattām adhi-
patir vo stu |

f16a samānaṁ mantram abhi mantrayādvām imaṁ paścād upa
jīvātha sarve z

In a read upa na ita, in b 'stu, and in c mantrayadhvam.

TS. reads: abhy ā vartadhvam upa meta sākam ayaṁ śāstā-dhipatir vo astu | asya vijñānam anu sam rabhadhvam imaṁ paścād anu jīvātha sarve.

anyāś ca z

samānu mantras sameti samāne samānaṁ manaḥ saha
cittam iṣām |

samānu mantram abhi mantra iva samānena haviṣā
juhomi z kā zz 3 z

For a read samāno mantras samitis samānī; in b read eṣām, in c samānañ and mantraye vas, and in d samānena vo.

This stanza occurs also RV. 10. 191. 3; MS. 2. 2. 6: 20. 12; TB. 2. 4. 4. 5. In the first hemistich RV. and TB. read as here; Ś. and MS. have vratam for manas. In the second hemistich RV. reads as here; MS. has samānañ kratum abhi mantrayadhvam °; Ś. has for c what is d here, and for d has samānañ ceto abhi sañ viśadhvam; the second hemistich in TB. is samānañ keto abhi sañ rabhadhvañ sañjñānena vo haviṣā yajāmaḥ.

54.

Ś. 19. 37, with a new stanza prefixed.

tvām agne prāmatis tvām pitāsi naḥ tvām sākha yajyo
si jātavedaḥ
tvām viśvavid gātravīt kavir viśvasā ubhāyās santv
asme z

In b read sakhā yājyo 'si, in c viśvavid and kavir, in d asmé and possibly viśvapā: gātuvit would be better than gātravīt.

Pāda a occurs in RV. 1. 31. 10a.

idañ varco gñinā dhattam āgañ bhargo yaśas sa ojo
vayo balam
tryastriṅśad yāni vīryāni tāny agniḥ z pra dadātu me

In a read 'gñinā and āgan, in b saha ojo vayo balam; trayas° in c: remove the period to the end of d.

This stanza occurs also MS. 2. 3. 4: 31. 9; KS. 40. 3; TB. 2. 5. 7. 1; and one similar in AŚ. 6. 12. 2. All the versions have dattam in a; MS. and TB. have āgāt, as also AŚ. which begins idañ rādho; KS. has ā mā varco 'gñinā dattam etu. Ś. has b as here; TB. and AŚ. have bhargas and yaśas interchanged, and add ca at end; MS. has for b mahi rādhaḥ saha ojo balam yat, which KS. varies ojo mahad balam. Ś. has the rest as here except for ca after yāni in c; KS. omits yāni in c. MS., TB., and AŚ. have an equivalent of the second hemistich of the next stanza.

varco dehi me tanvām sahojo vayo balam |
indriyāya tvā karmaṇe vīryāya prati grhṇāmi śataśāra-
dāya |

For b read saha ojo vayo balam.

The first hemistich appears also in KS. 40. 3. Ś. has in a varca ā dhehi tanvaṁ, and the rest as here. KS. has varca ā dhāyi me tanuḥ saha ojo mahad balam.

ūrje tvā balāya dāujase sahase tvā
abhibhūya tvā rāṣṭrabhr̥tyāya pary uṣāmi śataśārādāya |

For dāujase read tvāujase; in c read abhibhūyāya, and in d ūhāmi.

ṛtubhiḥ tvārtavāir āyuṣe varcase tvā |
saṁvatsarasya tejasā tena mohana kṛṇmasi z kā 2 z

In d read saṁhanu. The kāṇḍa number is 4.

The stanza also occurs Ś. 5. 28. 13 and HG. 1. 11. 2; HG. omits tvā in b, has dhāyasā for tejasā in c, and for d has tena sann anu gr̥hṇāsi.

55.

A love-charm.

idam āñjanam ānaje ṣāulūlum ākanikradam |
f16b abhi sā cakranda bhagarṣabho vāsītām iva z

In c read mā and bhaga, in d ṛṣabho; cakrandad would seem better too. Though there is much against it, for ṣāululum I would suggest 'tholulum; cf. Ś. 3. 19. 6 for ululim.

asvaṣ kanikradad yathā pratyāṇ ma bhagāgamat. |
tam āha preṇyā putram ivopasthād̥hikaṁ z

In b read mā bhaga āgamat, in c probably preṇā and in d °stha adhikam.

Pāda a appears in Ś. 2. 30. 5c.

akṣo me madhusaṅkāṣe jihvā me madusūdini |
nasor adhi pramandanam datsu me sāraghan madhu |

In a read akṣyau and °kāṣe.

Ś. 7. 36. 1a is akṣyāu nāu madhusaṅkāṣe. Cf. also the following, HG. 1. 24. 6: madhu he madhv idam madhu jihvā me madhu-vādinī | mukhe me sāraghan madhu datsu saṁvananam kṛtam.

madhuman mamānyosanam jaghanam madhuman mama |
sām atikṛtvam vāvanaś śākhā madhumatīm iva z 4 z
kā 5 z a 11 z

Margin has samā correcting a, and dhuman ma | correcting b. In mamānyosanaṁ the first part is probably mama, but the rest is puzzling. In c read mām atikṛtaṁ, and in d śākhām.

With the second hemistich cf. Ś. 1. 34. 4cd, where c reads mām it kila tvaṁ vanāḥ; it is very possible that Pāipp. has not a variant in atikṛtvam, but merely a corruption of the Ś. reading: in Ś. the meter would be improved by vāvanāḥ.

56.

A rearrangement of Ś. 3. 19. 6-8.

prayatā jayatā naraḥ ugrā vas santu bāhavāḥ
indro vaś śarma yacchaty anādhr̥ṣyā yathāsata z

In a we should probably read pretā, though prayatā seems possible; read nara, bāhavaḥ, and in d yathāsatha.

This stanza occurs also RV. 10. 103. 13; SV. 2. 1212; VS. 17. 46; TS. 4. 6. 4. 4. In pāda a all have pretā save TS. which has upa pretā; in b TS. has sthirā where others have ugrā. In c all have yacchatu: b and c as here interchange in RV., SV., VS.

úd dharṣantām mághavadhyátudāny út sátvanām sāma-
kánāñsi |
úd dharṣantām vājinām vājinābhy ád váirāṇām jáyatām
etu ghóṣaḥ z

Margin corrects to maghavan yātu in a.

Read: úd dharṣantām maghavann áyudhāny út sátvanām mā-
makánām mánāñsi |
úd dharṣantām vājinām vājināny úd virāṇām jáyatām
etu ghóṣaḥ z 2 z

This stanza occurs also RV. 10. 103. 10; SV. 2. 1208; VS. 17. 42; TS. 4. 6. 4. 4. In a all these have dharṣaya, and I am tempted to restore this in Pāipp. Ś. 5. 20. 8b is ud dharṣaya satvanām áyudhāni. In b TS. has mahāñsi, others as here. For c others have ud vṛtrahan °, but Ś. 3. 19. 6a is ud dharṣantām maghavan vājināni; for d Ś. 3. 19. 6 reads as here, others ud rathānām jáyatām yantu ghóṣaḥ, save that TS. has ° etu ghóṣaḥ.

prthag ghoṣā ulalayaṣ ketumantu ud īratām
devā indrajyeṣṭhā maruto yantu senayā |

In a read ulalayaṣ, in b ketumanta.

These are the last four pādas of Ś. 3. 19. 6.

avasṛṣṭā pārā patā śaravye vrāhmaśamsite |
jāyāmītrān prā padyasva māmāiṣām kaṁ cānoc chiṣaḥ z
z ekādaśānuvāke prathamā sūktaḥ z z

Read: āvasṛṣṭā pārā pata śaravye vrāhmaśamsite |
jāyāmītrān prā padyasva māmāiṣām kām canoc chiṣaḥ z
4 z ekādaśānuvāke prathamā sūktaḥ z

This stanza occurs also RV. 6. 75. 16; SV. 2. 1213; VS. 17. 45; TS. 4. 6. 4. 4; TB. 3. 7. 6. 23; ApŚ. 3. 14. 3; pāda a also Vāit. 34. 17; AG. 3. 12. 18. Of these TB. and ApŚ. have avasṛṣṭaḥ, others as here. In b TS. has °samśitā, TB. and ApŚ. śaro brahmaśamsitāḥ, others as here. Pāda c as here occurs: Ś. 3. 19. 8c and 11. 10. 18d; RV., SV., VS. gacchāmītrān °, TS., TB., ApŚ. gacchāmītrān pra viśa. For d RV., SV., VS. read as here; Ś. 3. 19. 8e māmāiṣām moci kaś cana; so Ś. 8. 8. 19d; 11. 9. 20d; 10. 19d; cf. 11. 9. 13c: TS., TB., ApŚ. have māiṣām kaṁ canoc chiṣaḥ.

57.

Ś. 2. 11.

dūṣā dūpir asi hetṛyā hatir asi menyā menir asi |

Read dūṣir and hetir.

Ś. has dūṣyā, which seems better.

f17a graktiyo si pratisaro si punaścāro si pratyabhicaraṇo si

Read sraktiyo, which is indicated by the marginal srakti.
And read 'si each time.

Ś. does not have punaścāro 'si.

prathamam abhi cara yo smān dveṣṭi yaṁ ca vayan
dviṣmaḥ

Read pratīmam or, with Ś., prati tam; also 'smān and vayan.
Ś. has yaṁ vayan.

sūryad asi varcodhās tanūpānāpyaḥ kṛtyādūṣaṇā z

For sūryad asi I see nothing except the reading of Ś., sūrir asi; for the rest read varcodhās tanūpāna āpyaḥ kṛtyādūṣaṇaḥ. Ś. has sūrir asi varcodhā asi tanūpāno 'si.

śukro si bhrājo si jyotir asi svar asi

āpuniha śreyāṁsim ati samaṁ krāmā z z dvitīyas
sūktaḥ z z

Read 'si in a, and in the next, āpnuhi śreyāṁsam ati samaṁ krāma. Ś. has jyotir and svar interchanged. The formulae of the last two sets occur frequently, but the variants are not important.

58.

Against viṣkandha(?).

viṣkandhasya kāṣṭhasya kardamasya ulūkyā |
apasphānasya kṛtyā yās teṣāṁ tvaṁ radhūgile jahi z z

The ms. corrects to viṣkambh°. Perhaps kārdhvasya in a.

In view of st. 4a it seems possible that the first pāda is viṣkandhasya kāṣṭhasya; I can do nothing for ulūkyā and radhūgile; perhaps apasphāna is the opposite of saṁsphāna, which means "getting fat." There seems to be some reference to demons, in which connection viṣkandha is suitable.

pramaraṇīṣyusaḥavyām kardamaṁ nīlaśākyam
aghāsāram iva dāruṇam āyusḥ kṛṇomy antaram z

I have no suggestion that is plausible.

vividdhasyā vikarṇasya ṛtasya ca |
triparṇī viśvabheṣajī idam kṛṇotu bheṣajam |

Possible readings are viśīrṇasya and kṛtasya. Sandhi calls for °bheṣajy.

kāṣṭhasya viṣkandhasya apasthāpanabheṣajam |
idam kṛṇomi bheṣajam yathāyam agado mati z 3 z

In d read 'sati. The stanza is No. 4 and the hymn No. 3. The lexicons do not have apasthāpana but it seems fairly suitable here with the sense "driving away."

59.

A charm, possibly against the apacit.

yasmād aṅgāt saṁ śúsrāva yad babhūva galattakha |
gāvo vatsam iva jānānās tad upāiti yathāyatham z

In a read susrāva, in c janānās; in b galuntikā, or °kam, is not impossible; especially in view of st. 2d.

nā sṛgasya pataṅgasya tanmasya mathagāśyaḥ
f17b venoḥ pātur monnāsti sṛnmāsyā glāur māḥ pacid attav-
vat. z

Here it can only be said that perhaps at the end of b there is a form of madhyaga: the word glāur is clear and it seems that there is a reference to the apacit.

aham veda yathāsita gilvikā nāma vāsi |
amum tam tvam ito gaccha yam aham dveṣmi pāuruṣam z

In a yad āsitha would best suit the context; gilvikā is not in the lexicons, the nearest to it being tilvikā, a plant name: in d read pūruṣam.

tasyāpi madhyāsīda nīlāgrīvāsu sedatā |
vātasyānu plavānam aṣa kasyānu saṁvidam. z

It seems not impossible to read here madhya ā sīdan, and sīdata; or in b even seditha. In c plavanam would be better. This stanza seems to tell whither the apacit(?) shall go.

pīto yaṁtv agruvo nir ato yo tv agruvāḥ
adharācī ṛtaḥ parā praham glāvam adhusāsam
nir aham glāvam adhumāsam adharācī ṛtaḥ parā z kā 4 z

The first hemistich probably should read apīto yantv agruvo nir ito yantv agruvāḥ; the rest seems to have expressed the usual idea of driving away the pest.

60.

Seemingly a charm against a co-wife.

abhi tvām aham ojase indro dasyūn ivābhuvam
sapatnī naśyatād ito dūram gacchābhy oṣaḥ |

Read ojasendro in the first hemistich, sapatnīm in c, and in d gacchāty okasaḥ.

sāsahā idam patyos sāsahīṣu surāv ubhū |
atho sapatyo sāsahīr yathā naśyāty okasaḥ

To attempt to restore this seems unwise, but it is possible that the original meaning was something like “may I have power over my husband, and may my rival have none, so that she may be driven from the house.”

abhibhūr aham āsamañ vidvakarmā mahām adāt. |
aham mitrāṇi kalpayanveṣu gr̥heṣu ryuṣṭharaḥ z

The general sense of this is fairly clear, but to fix the text is another matter: something like this might be possible, abhibhūr aham āsa sañ viśvakarmā maho me ‘dāt, though it is far from satisfactory. In c kalpayam may be read, and in d perhaps tveṣu; for the end of d I have no suggestion.

ut tiṣṭha mama vā idam na tavehāpi kiñ cana |
mām cāiva paśyany āyabhy amuñ ca divi sūryam z kā
5 z anu 12 z

The only thing that is clear in the first hemistich is a contrast between the speaker and her rival. In c paśyann āyaty may be read, referring to the man.

61.

A rearrangement of Ś. 3. 11. 5–8.

yas tvā mr̥tyur abhy adhatta jāyamāno supāśathā |
f18a tan te satyasya hastābhyām idam muñcatu vṛhaspatih z

T has tañ te in c.

For b read jāyamānam supāśayā; read tañ in c.

For d Ś. has ud amuñcad bṛhaspatih: these pādas are c–f in Ś.

abhi tvā jarimāhita gām ukṣaṇam ivarja
ninye yañtu mr̥tyavo yān āhur itarā yo śatañ z

In b read iva rajjvā, in c vy anye yantu, and in d itarāñ śatam.

pra viśatañ prāñpānām anaḍvāham iva vrajam.
śarīram asyāñgāni jariske nayatañ yuvañ

It seems best to read with Ś. prāñpānāv anaḍvāhāv; for jariske jarimṇe suggests itself.

The Ś. version of our pāda d is jarase vahatañ punaḥ. The first hemistich also occurs Ś. 7. 53. 5ab.

yuva staṁ prāṇāpānāu me sohām iṣṭaṁ mṛtyave |
ayaṁ *jarīṣk** **adhi* ariṣṭa iha vardhatām |

In a read yuvaṁ; I can offer nothing for pāda b. For c read ayaṁ jarimṇaś śevadhir; this second hemistich occurs only in Ś. 7. 53. 5, and its reading is that offered here.

jarase tvā pari dadhmo jarase nir uhāmasi |
jarā tvā bhadrayānaśad vinya yantu mṛtyavo yān āhur
itarā yo śataṁ z 5 z kā 10 zz zz

T has bhadrayān neśad vinye in cd.

In b read ūhāmasi; for c perhaps we may read jarā tvā bhadrā yā neśad; the rest as in st. 2. The kāṇḍa is No. 1.

Ś. st. 7 has jarāyāi tvā pari dadāmi jarāyāi ni dhuvāmi tvā |
jarā tvā bhadrā neṣṭa °.

62.

Ś. 3. 11. 1-4; 20. 96. 6-9; RV. 10. 161. 1-4.

muñcāmi tvā haviṣā jīvanāya kam ajñātayaḥśmād uta
rājayaḥśmā |
grāhyā grhīto yady eṣa yatas tata indrāgnī pra mumuk-
tam ayanam z

In b read rājayaḥśmāt, in c grāhyā, in d enam.

Ś. has grāhir jagrāha yady etad enam tasyā °, in 3. 11. 1, but in 20. 96. 6 it has vāitad for yady etad; the latter is also the reading of the RV. Pāda a occurs also ŚŚ. 13. 16. 4; AG. 3. 6. 4.

yaduḥśarāyuvamdi vā pareto yadi mṛtyor antikaṁ nīta
eva |
tam ā harāmi nirṛte upasthād ampārśam enam śataśāra-
dāya z

In a the only hope seems to be to read, with Ś. and RV., yadi kṣitāyur yadi vā pareto; in c nirṛter, in d read aspārśam.

sahasrākṣeṇa śataṁ vīryeṇa śatāyusābhārṣam ayanam
f18b indro yathenam jarase nayāta viśvasya dūritasya pārām z

T has yathāinaṁ in c.

In a it would probably be better to read with Ś. śatavīryeṇa; in b read śatāyusā haviṣābhārṣam enam. Read yathāinaṁ and nayāti in c, and pārām in d.

RV. and Ś. 20. 96. 8 have śataśāradena in a; in the second hemistich Ś. 3. 11. 3 has ati at the beginning of d; Ś. 20. 96. 8 has śataṁ yathāinaṁ śarado nayātindro °; so RV. except yathe-maṁ. Pāda d here would be improved by ati at the beginning.

śataṁ jīva śarado vardhamānaś śataṁ hemantānś chatam
u vasantān. |
śatam indrāgnī savitā vṛhaspatīś śatāyuṣā haviṣāhārṣas
ayanaṁ z kāṇḍaḥ 20 ||

In d read °hārṣam enam. The kāṇḍa is No. 2.

In c Ś. 3. 11. 4 has śataṁ ta indro agniḥ °; but Ś. 20. 96. 9 and RV. have c as here, while for d they have śatāyuṣā haviṣe-maṁ punar duḥ; so also N. 14. 36.

Pāda a also occurs Ś. 7. 53. 2c; ŚB. 5. 1; AdB. 1.

63.

Cf. Ś. 10. 5. 42-45.

yat te annaṁ bhuvā pata ākṣīta pṛthivīm anu |
tasya naś tvaṁ bhuvā pate sam pra yaccha prajāpate
cyātte z

In T the stanza ends rightly with prajāpate, omitting cyātte.

In b we may read ākṣitaṁ, which is perhaps better than ā kṣiyati of Ś.

vyāt te parameṣṭhino vrahmaṇāpīpadāma taṁ |
saṁvatsarasya daṇṣṭrābhyāṁ hetis tva samudād ibhiḥ
hetis tvaṁ samudād ibhiḥ z

For d read hetis taṁ sam adhād abhi.

In Ś. these pādas are 42cd and 43ab: Ś. has vāiśvānarasya in c.

yaṁ tvaṁ ṛbhustv āhūtis sam id devī sahīyasī |
rājño varuṇo si bandho si so mapāmanuṣyāyaṇam amu-
ṣyaḥ z
putram ahaṁne rātriye badhānāḥ |

It seems probable that in the first pāda we have only a corruption of the Ś. reading, iyaṁ taṁ psātṽ āhutiḥ; the only doubt is as to ṛbhustv. The rest seems to be nothing more than a corruption of what appears in Ś., thus: rājño varuṇasya bandho 'si | so 'mum āmuṣyāyaṇam amuṣyāḥ putram anne prāṇe badhāna: rātriye is puzzling, but all the rest seems clear enough.

mr̥ṇo si deva savitur gāyatrenacchandasā | mr̥ṇāmuṣya
paśūn dvipadāś catuspadah yo smān dveṣṭi yaṁ
ca vayan dviṣmas te jahitaṁ mṛḍa tasmāi sā mayi
mṛḍa tasmāi durāhāh z z kâ 3 z

KS. 37. 13, 14 has mr̥ṇo 'si mr̥ṇāmuṣya dvipadāś catuspadah,
and mṛḍo 'si mṛḍase dvipade catuspade. Read mr̥ṇo 'si deva
savitar gāyatrena chandasā; dvipadāś, 'smān, vayan: after
dviṣmas I can suggest nothing plausible.

64.

f19a ni te padaṁ pade mama ni citte me ta niṣ kṛtuḥ
adāsaḥ kevalo mama ahiṁsā dhāraṇī tava z
paradēna gā mardayanti padenā śambarā rathaṁ |
padena maryā mattaṁ na eṣo no ha tvat.
māpa mr̥po mā mā parā mr̥po mānyatrāsmi manaskṛtā |
yaṁ tvā hi rivabho gāir nākulena parīmasi |
na tvā kṛṇve saṁ nṛhane na kurīṛity āupaśena
tvā damasmi lomni na tvā puṣkayot sṛje z 4 z

The margin gives sṛ opposite st. 3a.

There seems to be no hope of making any sense out of these
stanzas; about the only thing to be said is that st. 4 seems to
suggest the sphere of Ś. 6. 138, which appears below as No. 68.

65.

Stanzas 3 and 4==Kāuś. 33. 9 and 8.

ghṛtāhūtāḥ pṛthivīm ā nayeno asmān pra dārdhvocati
kilbiṣāṇi |
anāttarās sumanasas suvīra jyog jīvantas tava sakhye
syāma |

T has °hutāḥ in a, and dārv° in b: I am not sure of rdhv.

In a read °hutaḥ and nayāino; in c anantarās and suvīrā. For
pāda b I will venture no suggestion.

aantarema yātudānāntareṇa kimīdi
naśyāsami triyā vayaṁ sarasvatyā carāmasi z

For the first hemistich we may read antareme yātudhānā anta-
reme kimīdinaḥ. In c read naśyāmasi and probably trayān.

mā te ri khanitā asmāi ca tvā khanāmasi
dvipadaś catuṣpād asmākaṁ mā riṣad devy oṣadhe z z

The ms. writes pās śa over the first two words of c.

Read riṣan in a, and dvipāc in c.

This stanza occurs also RV. 10. 97. 20; VS. 12. 95; TS. 4. 2. 6. 5. All save Kāuś. have for a mā vo riṣat khanitā; Kāuś. as here; for b Kāuś. has yasmāi °, others yasmāi cāhaṁ khanāmi vaḥ, while VS. 12. 100b has yasmāi ca tvā khanāmy aham. In c RV. and TS. have dvipac catuṣpad; so also VSK. 13. 6. 22c: pāda d appears only in Kāuś.

anyā vo anyām avatv * * nyāsyāv āpāvata |
sadhricīs suvrātā bhūtvā āsyāvāti *īryaṁ z kā 5 z a 13 z

T gives full reading, and has vīryè in d.

For b read anyānyāsyā ūpāvata; and in cd read bhūtvāsyā avata vīryaṁ.

Pādas ab, as here, occur also RV. 10. 97. 14; VS. 12. 88; TS. 4. 2. 6. 3; MS. 2. 7. 13: 94. 9; KS. 16. 13: pāda a TB. 2. 8. 4. 8.

66.

Charm with an aśvattha-amulet.

dhruvas tiṣṭha bhuvanasya gopa masa vyaktā vanaspate |
atrāiva tvam iha vayaṁ suvīrā viśvā mṛdho pi mahatīr
vyasya

In a read gopā; pāda b is shorter than the others by two syllables, which seem to have stood before masa. In c one would expect tatrāiva; in d read 'pi. I can suggest nothing more.

f19b yo vānaspatyānām adhipatir babhūva yasminn imā viśvā
bhuvanādy ārpitā z
tas anajmi madhunā dāivyena yasmā maṇim nir mame
viśvarūpaṁ |

In b read bhuvanāny, in c tam, in d yasmād and °rūpam.

imāṁ maṇim viśvajitāṁ suvīram asmād aśvatthāt pary
ud bharāmi
yena viśvāḥ pṛtanās saṁ jayāsy atho dyamat samitum ā
vadāmi z

In a read imaṁ, in c jayāmy, and in d probably dyumat samitim.

sabandhuś casabandhuś ca yo na indrābhi dāsati |
vṛścāsyā tasyāhaṁ mūlaṁ prajāṁ cakṣur atho valam.
z kā 1 z

In a read cāsā°, in c vṛścāmy ā, and in d balam.

The first hemistich occurs above, No. 20 st. 4, which see for references.

67.

Ś. 6. 136, plus 6. 137. 2.

devī devyā jātāsi prthivyām adhy ośadhe |
tām tvā nitatvi keśebhyo dṛṇhaṇyā khanāmasi !

In a read devyām, and nitatni in c.

In a Ś. has adhi jātā, and asi in its stead stands in b.

indras tvā khanatu prathamo varuṇasya duhitubhyaḥ
dṛṇha jātām janayājātām ye jās tān varṣīyasas kṛdhi |

T has duhitrbhyaḥ in b.

In b read with T, and in d read ye jātās.

Ś. has only the second hemistich, with jātānu varṣ° for d.

yas te keśo vatatas samūlo yaś ca dr̥syate |
sarvaṁ taṁ viśvabheṣajyāsi śiñcāmi vīrudhā z

In a read 'vatatas, in cd °jyābhi.

In a Ś. has 'va padyate, in b vṛścate, in c idaṁ taṁ.

abhīṣunā meyo sta vijāmenānuṣeya
keyo nana tvāir vardhatām śīrṣṇase asitas pari z 3 z

T has śīrṣṇas te in d.

Read: abhīṣunā meyo 'stu vyāmenānumeyaḥ |

keśo naḍa †tvāir vardhatām śīrṣṇas te asitas pari z kā 2 z

Ś. has plurals, āsan standing in a; in c it has keśā naḍa iva.

68.

Ś. 6. 138.

yathā natvaṁ kaśipune yaśtvo bhindanty aśmanā |
evā bhinaddi te ṣuṣkāu tasmāi tvām avase huve |

Read naḍaṁ in a; Ś. has striyo in b and this seems to be the only thing to read. In c read bhinadmi and either muṣkāu or ṣuṣmāu.

Ś. has śepo at end of c, and for d has 'muṣyā adhi muṣkayoḥ :
our pāda d occurs Ś. 5. 25. 2d. This is st. 5 in Ś.

f20a tvaṁ vīrudhām śreṣṭhatamāmavi śrutasy āuśadhe |
māmadya pāruṣaṁ klīvas opaśunaṁ kṛdhi |

T has śrutāsy ośadhe in b.

In ab read śreṣṭhatamābhi śrutāsy ośadhe. In c we may read with Ś. imaṁ me adya pūruṣaṁ; and in d klībam opaśinaṁ, as in Ś., seems the better reading. Perhaps c might be read mam-
ādy pūruṣaṁ.

klīvaṁ kraddhōpaśunam atho kurīṇaṁ kṛdhi |
ubhābhyām asya grāvābhyām indro bhinattv āṇḍāu z

T has kṛddh° in a and bhinattv in d.

For a read klībaṁ kṛdhy opaśinaṁ, grāvabhyām in c, and in d bhinattv.

For the second hemistich Ś. has athāsyendro grāvabhyām
ubhe bhinattv āṇḍyāu.

klīva klīvaṁ tvākaraṁ vadhre vadhriṁ tvākara surasaṁ
t*ākaraśarasāraso si z
kuviraś asya śīrṣṇaṇi kumbhaṁ cāva ni dadhmasi |

In b read tvākaram arasaṁ tvākaram arasāraso 'si; other possibilities also suggest themselves, and it may be noted that arasāraso 'si looks very like a gloss. In c read kurīram and śīrṣṇaṇi, in d kumbhaṁ.

Ś. has ° vadhriṁ tvākaram arasārasaṁ tvākaram; in d it has cābhi.

ete nāḍāu devakṛte yayos tiṣṭhati vṛṣṭiham |
te te bhinaddi* *mayā amuṣyā*i *uṣṇayoḥ z 3 z

In a read nāḍyāu, in b vṛṣṇyam: for the second hemistich te
te bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

Ś. has ye te in a, which is better than ete.

69.

The amulet avālipsa.

jāyamāno ninṛjat sapatnān no dato bhayaṁ |
sa vāi sapatnānām sabhā avalipso anāśayat.

For the first hemistich I can suggest nothing plausible; perhaps the second may stand, with avālipso.

ārād arābhiṃ kṛṇute yaśastūpava bādgate |
avālipsas sa yo maṇis sahasvān abhisātiha

T has arātiṃ in a; yacasthapava in b.

Read arātiṃ in a; in b yaśastamo 'va may be a possibility.
In d we may probably assume abhimātiḥ.

imaṃ maṇim avālipsaṃ yasminn ā rohayāmasi |
sa vāi sapatnān ā datte sa enaṃ pātu viśvatas sa enaṃ
jarasa nayā z 4 z

T has jarase in e.

In e read jarase nayāt.

70.

For stanzas 3 and 4 see Ś. 6. 113. 1 and 112. 3.

yato jīvedyo na pitṛn apāiti na mānuṣe duṣkṛtaṃ dāi-
dhiṣavyaṃ |
ayagnayaḥ prathathamo yo viveśa kṛṣhrābhir jyotir
abhy aṣṇuvātāi |

T has jīvebhyo in a.

Read in a yāto jīvebhyo and upāiti; in c read ayajñiyaḥ prat-
hamo, in d kṛṣhrābhir and aṣṇuvātāi.

nāsyōṣadhīṣv apy astu nāpsv antaraṃ nāsyā sūryo saṃ-
dr̥ṣam eti cakṣuḥ
bhūmin dveṣṭi taraṃtam ayanam yan mānuṣe duṣkṛtaṃ
dāidhiṣavyaṃ

T has bhūmir in c.

In a read nāsyāuṣadhīṣv; in b 'saṃdr̥ṣam seems to be intended.
In c read bhūmir and tarantam enaṃ.

f20b trite devāmṛtatana yāta tritenam mānuṣeṣv amṛṣṭa |
trite tad u māyārakṣāidate pra mumuktaṃ jyotir adhi
dūram eti z

T has devāmṛtena in a, and tad upāi° in c.

Pāda a might be restored trite devā amṛjatāino yatas; for b
trita enaṃ mānuṣeṣv amṛṣṭa. I can do nothing for the second
hemistich.

Pādas ab in Ś. are tr̥te devā amṛjatāitad enas tr̥ta enaṁ manu-
ṣyeṣu mamṛje; so TB. 3. 7. 12. 5ab, except for trite in a, and
trita etan in b. The second hemistich in Ś. is tato yadi tvā
grāhir ā nāse tām te devā brahmaṇā nāsayantu.

ebhiṣ pāsāir duduṣāupatir vibaddhaḥ parāu-parāv arpito
aṅge-aṅge
vi te cṛtyantām vicṛtām hi santi bhṛṇaghni pūṣaṁ duri-
tāna sṛṣṭaṁ z 5 z a 14 z

T has bhrūṇaghni in d.

In a read didhiṣūpatir, in b probably ārpito; in c vicṛto, and
in d bhrūṇaghni pūṣaṁ duritāni and some form of mṛj.

Ś. has yebhiḥ pāsāiḥ parivitto vibaddho 'ṅge-aṅga ārpita
utsitaś ca. In c it has muñcantām vimuco, and at the end of d
mr̥kṣva.

71.

A charm against poison.

agniṣ te viṣaṇāyād indro vā* * haspatih
sa te dharmam adhīdarad dhāte vabhuva *e*y * *

T has viṣaṇāyād.

In a viṣaṇi nayād seems possible; in b read vāyur vṛhaspatih.
In c we might read adīdharad, and in d yo te babbhūva.

puraetā viṣam agniḥ paścād abhi nudaty āyatī
vāyur en* dakṣiṇataḥ pūṣottarād apānudā

In c read enaṁ, and in d probably apānudat.

ā sahasrīva taratha āre vāṅgetu no viṣaṁ
āindro vāmena viśpatir ā rūpeṇa vṛhaspatih

In b read are 'vāṅgāitu, in c endro.

svar juṣṭaṣ kaśyapasya surāṣṭro jāgarat sve
ṛṣabhasyātha mātudaḥ sve dattā vihr̥to devān yajñena
bodhayaḥ z 1 z

T has mātadaḥ in c.

This stanza affords no starting-point for conjecture; and
throughout the hymn the suggested readings and those retained
are all more or less unsatisfactory.

72.

Concerning gambling.

mahājanāṣ prathamā ye didivire dhanaya maṅgatya
mahata dvirāje
eṣāṁ varayaḥ prathamō jigāya tasyāṁ lokam ad bhide-
yam z l z

In a read didivire, in b dhanāya saṅgatya mahati °. In c varo yaḥ might stand; in d one would expect a masculine form; read ud for ad.

medinas te vāibhītakā tat ta inda uupāvatu |
avyā vṛkāiva saṁrabhya jigīvān astam āyasi

In a read °takās, in b indro upāvatu. In c read vṛka iva, and in d āyasi.

* * * * *

76.

Against a sorcerer.

f22a * * * * * dhanur ojasvān ā taruṣva |
prati dūhānr daha sa* * * *raṁ kṛṇuṣva |

Perhaps taruṣva may be read in b.

praty ena yāhi prati bhañdhenum vividdham nagne
vita* * *
* tyañ dhehi vartmanā jarhriṣāna kṛtyākṛtaṁ duṣkṛtaṁ
mādhi voca |

In bhañdhenum of a the transliteration ñdh seems to be correct, though the sign may be ṭṭh; T appears to have bhañge nnam.

In a read enaṁ, and possibly bhañdhy enaṁ; cf. Ś. 8. 3. 6cd tābhīr vidhya hṛdaye yātudhānān prático bāhūn prati bhañdhy eṣāṁ: in b no 'gne would be good. It is fairly safe to assume that pratyāñ was the first word in c, and we may read the pāda pratyāññ ehi vartmanā jarhṛṣānaḥ; in d read vocaḥ.

* * *hād dhṛdayaṁ nābhi vaste yaś cakṣuṣā manasā yaś
ca vācā |
praty ag* *bhyāṁ abhi taṁ babhūṣaṁ kṛtyākṛtaṁ duṣ-
kṛtaṁ nir dahāgne |

At the end of a some form of *vaś* might stand, and in *c* *bubhūṣuṁ* would be possible.

pratibodhaś caturak*o* * * śrameva vidūbhṛtā |
pra bhañjani śatr̥na prati yāhy agne kṛtyākṛ**m * *
hr̥daye marmaṇi z 1 z

For the first hemistich see No. 47. 3. For *cd* we may read *pra bhañjañ śatrūn prati yāhy agne kṛtyākṛtaṁ vidhya hr̥daye marmaṇi*; of course there is no ground for reading *vidhya* except its familiar use in such connection.

77.

Ś. 7. 84. 2 and 3.

indra kṣatrām abhī vāmam ójó jāyathā vṛṣabhā carṣaṇī-
nām
āpānudo jānam amitrayāntam urúm devebhyo akṛṇor u
lokām z

Read *indra* and *vāmam* in *a*, '*jāyathā vṛṣabha* in *b*.

This stanza also occurs RV. 10. 180. 3; KS. 8. 16; TS. 1. 6. 12. 4; in *c* Ś. has *amitrāyantam*.

mṛgó na bhímāṣ kucaro giriṣṭhā * * * *
* * kām samsāya parím in* * * * *

Drawing on Ś. to fill the lacunae we may read:

mṛgó ná bhímāṣ kucaró giriṣṭhāṣ parāvāta á jagamyāt
párasyāh |
sr̥kām samsāya pavím indra tigmām ví śatrūn tādhi ví
m̐dho nudasva z

This stanza occurs also RV. 10. 180. 2; SV. 2. 1223; VS. 18. 71; TS. 1. 6. 12. 4; MS. 4. 12. 3: 183. 14; KS. 8. 16. *Pāda a* occurs also in a number of other places; in *b* TS. has *jagāmā*, the rest *jaganthā*.

78.

Kāuś. 82. 13.

f22b * * * itta pṛthivī uta dyāur adhidrutaḥ pṛṣṇimātarah
* * * * bhiḥ pavir iva nāimir adharas so stu |

This is too mutilated to handle: it has no parallel.

yasya trayā gata * * pra yanta devā manuṣyāḥ paśavaś
ca sarve
taṁ no davan̄ mano dhi vравitū punī* * *niyatu dviṣate
mā radhāmaḥ z 3 z

In a read gatam anu pra yanti, in c 'dhi vравitū, in d sunītir
no nayatu and radhāma. The 3 probably numbers the kāṇḍa.

79.

varcasvān asi deveṣu varcasvān o* *dhīṣvā |
atho varcasvinam̄ kṛdhi yam aśvatthādhi * *

Possibly oṣadhīṣv asi was the reading in b.

Concerning the lacuna here see Introduction, p. 200.

83.

Ś. 1. 35. For the sake of completeness I give the missing part
as it stands in Ś.

yad ābadhnān dākṣāyaṇā hiranyaṁ śatānīkāya sumanas-
yamānāḥ |
tat te badhnāmy āyuṣe varcase balāya dīrghāyutvāya
śataśūradāya. 1

This stanza is not in the ms.

* * * * *
f23b * * *kṣāyaṇā hīranyaṁ sā jīveṣu kṛṇute dīrgham
āyuh

Read: nāinaṁ rakṣāṁsi na piśācāḥ saḥante devānām ojaḥ pra-
thamajaṁ hy etat |
yo bibharti dākṣāyaṇāhiranyaṁ sa jīveṣu kṛṇute dīrgham
āyuh z 2 z

This stanza occurs also RVKh. 10. 128. 8; VS. 34. 51: VS.
has tad and taranti in a; Ś. and VS. have dākṣāyaṇam̄ in c; in
d RVKh. and VS. have deveṣu; VS. has a fifth pāda, sa manuṣ-
yeṣu °.

apāṁ reto jyotir ojo balaṁ ca vanaspatīnām uta vīryāṇi
indra ivendriyama virūdhaso smin suvakṣyamāṇo bibhṛd
dhiranyaṁ

It is impossible to say what is to be read in c for virūdhaso;
a causative seems to be needed to match Ś. indra ivendriyāṇy
adhi dhārayāmo asmin. In d suvakṣyamāṇo, though not quot-

able, seems possible in the sense of "increasing;" we should probably read *bibharad*, as in Ś., for *bibhrd*.

Ś. has *tejo* for *reto* in a, and *tad dakṣamāno* in d.

samānam ṛtubhiṣ tvāhaṁ saṁvatsarasya payasā piparti |
indrāgnī tvā vrahmaṇā vāvṛdhānām āyuṣmantam utta-
maṁ tvā karātha z

Probably we should read in a, with Ś., *samānām māsām °*, and in b *piparmi*. In c possibly *vāvṛdhānāv*, and in d *karāthaḥ*.

Ś. in a has *vayaṁ*: the second hemistich is not in Ś. but occurs Kāuś. 96. 3 and 97. 6, where the reading is as suggested here, save for *āyuṣmantāv* in d. Ś. has *indrāgnī viśve devās te 'nu manyantām ahrṇīyamānāḥ*.

84.

RV. 10. 58.

yát ta cátaśraṣ pradiśó máno jagáma dūrakám |
tát ta á vartayāmasihá kṣáyāyá jīvase |

In a read *yát te* and *pradiśo*, in b *dūrakám*, and in d *kṣáyāya jīvase*.

yát te bhūmím catasraktim mano z
yát te śamám vāivásutaṁ mano |
yát te vāyur antarikṣe mano z
yát te samúdrām arṇavám mano z
yát te divám yat pṛthivím mano |
yát te sūryám yad úśase mano z
yát te candráṁ nakṣātrāṇi mano z
yát te āpá oṣādhīr mano z

In 2 T has *catusraktim*, and in 3 it has *yamám vāivasvataṁ*. The *pādas* corrected should read:

yát te bhūmím cātussraktim máno z 2 z
yát te yamám vāivasvatám máno z 3 z
yát te vāyúr antárikṣe máno z 4 z
yát te samudráṁ arṇavám máno z 5 z
yát te divám yat pṛthivím máno z 6 z
yát te sūryám yad úśasám máno z 7 z
yát te candráṁ náksātrāṇi máno z 8 z
yát te āpo yad oṣādhīr máno z 9 z

In 2 RV. has caturbhr̥ṣṭim, and in 9 apo; 4 and 8 have no parallels.

yát te pará parāvṛtaṁ mano jagāma dūrakam
tat ta á vartayāmasihá kṣáyāya jīvase z 4 z

We may read parāvátam in a, also párá; the rest as in 1.

RV. has parāḥ parāvato.

The stanzas here have not the same order as in RV.; four of the twelve RV. stanzas do not appear here.

85.

A charm, seemingly against insanity.

ya gr̥ṇanty apsaraso yaṁ badhnātu vṛhaspatih
tvam̐ kaśyapasya vrahmaṇā savitā punar ā bharat.

Read yaṁ in a, badhnāti in b, and tvām in c.

savitāgni vrahma somaḥ tvaṣṭrā vṛhaspatih
ete marudyutaṁ tvām vrahmaṇā punar ā bharaṁ z

Read °āgnir, somas, and tvaṣṭā; bharan in d: it seems that marudyutam must stand, referring to some form of insanity.

bhadrām vādam̐ sivaṁ cakṣur marudyutāya kṛṇvasi |
imā hy asmā oṣadhi māharasy arundhatī z a 17 z

In a read bhadraṁ and śivaṁ, in b kṛṇvasi. The second hemistich cannot be mended with certainty, but it seems probable that we should read iyaṁ and oṣadhir; or leave imā and read oṣadhīr: mahāras̐y or sāharas̐y is possible. But at best we can get little satisfaction from the last two pādas.

86.

A reverential prayer.

tribhyo rudrebhyaḥ pra vaśant yajāmi jyēṣṭha kaniṣṭha
uta madhyamo yaḥ |
jyotir akāraḥ kavayas somapā ye kaṇvā yajanti nir ato
vadhena z

In b read jyēṣṭhaḥ, in d probably ito. For pra vaśant in a I have no suggestion, and for akāraḥ in c can say only that it seems to imply some form of kṛ: in view of st. 2c one might consider as a possible reading for d ye kaṇva yajanti nir ito vidhy enān.

indrāgnī vītaṁ havīmas saṁvidānāu samiddho gñis sam-
idha gīrbhir indra |
nudethāṁ kaṇvā nir ato arātim ārād rakṣāṁsi tapatoṣy
asmat. |

In a read haviṣas, in b 'gnis and indraḥ, in c ito; for tapa-
toṣy I have nothing to suggest.

f24a vāstoṣpate suprajāsas suvīrā ṣaṣṭy āṁsāni śaradaś śatāni |
druhas tu kaṇvābhi nir nudasva śivās tu tasmān upa saṁ
viśasva |

In c read druhas, in d perhaps śivas tv asmān.

yā taṁ dṛṣad akhala sadyā ca gosthe yā jātā śakha-
dhūme sajayām
prapāyām jātaḥ uta yas subhiś cutās cātaya saś śivatā
no stu z

T has duṣad in a: perhaps akhilā should be read for akhala;
at the end of the stanza read sa śivo no 'stu. It seems impos-
sible to get any coherency out of the stanza as a whole.

dudvā ca dudvatī ca stha tad vahnāma tad vāhaṁ nāma-
dheyam |
rudrapreṣite sthāu venām apatos san vṛṇktaṁ yo no
dveṣti sa bhidyatām |

It would be rather attractive to write for b tad vā ha nāma
tad vā ha nāmadheyam. For pāda c I have nothing to offer.

nicī nāmāsy aghārā nāma | namas te stu vātake
anyatāsmad aghaṁ kṛdhi |

Read adharā in a, 'stu in b, and put the colon after vātake; in
c read anyato 'smad aghām.

rucīte pari ṇo namāgreṇa pari ṇo nama |
aśmānaṁ tanvaṁ kṛṇmahe ady ā nas soma mṛtraya z 1 z

The ms. has abhy over ady.

Read ṛjite in a, and abhy in d.

Cf. RV. 6. 75. 12 ṛjite pari vṛṇdhi no 'śmā bhavatu nas
tanūḥ | somo adhi bravītu no 'ditiḥ śarma yacchatu; the same
occurs VS. 29. 49; TS. 4. 6. 6. 4; MS. 3. 16. 3: 186. 17.

87.

tvam darbho si parit oṣadhīnām vibhaṁdān yāsi kanyā
yavāinām
bhinnasiraṣ kṛme jāyām ny asya śarīram bhindyati bhi-
ndyasti z

T has patir in a.

In a read 'si patir, in b vibhindān; the last words of b are not clear: possibly yavāinām could stand. In c read °śiraṣ; jāyām seems as unsuitable in this connection as kanyā; for the end of d we might read bhidyate.

yaṣ kīkasās to virajaḥ parūñṣi yas yoddhāra uṣṇīśas tā
hi vavre |
haniṣyāmi vām nir ataḥ paretam tṛṇāny attam aviśir
ivāmiva z

In the first hemistich most of the words seem clear individually, but the sense is wholly unclear; in virajaḥ there may be a form of vi-ruj, and then probably uṣṇīśas. In the second hemistich by reading itaḥ we get good sense down through attam, but nothing after that.

yām yaṣ te jaṭhareṣv antaṣ kasmāi vaśam nirakṣvam
martyamyām
haniṣyāmi vām nir ataḥ paretam stāyade tu prati vām
atutsi z

Of the first hemistich only te jaṭhareṣv antaṣ seems good; in c read itaḥ and in d stāyate seems good.

yenetus tena pathā paretam stāyade tu prati vām atutsi |
vrahmaṇā vā na paridṛddhya samantam vṛścasyāmi
vakulāiva sarpaṁ z 3 z

T has nakul° in d.

In a read yeneyathus, and stāyate as above; in d read nakula iva sarpaṁ and some form of vṛśc; in c it is possible that there is some form of pari-vṛj, probably gerund.

This charm is evidently for the destruction of something, and the suggestion of worms comes out in each stanza.

88.

Ś. 2. 35; TS. 3. 2. 8. 1.

f24b yajñapatim ṛṣayena āhur nirbhagatā bhāgād anutap-
yamānā |
yad enas cakṛmā baddha eṣa tato viśvakarman pra
mumugdhv enam

In d T has mumugdhy.

In a read ṛṣaya enasāhur, in b nirbhaktā is probably correct and °mānāḥ. In c it seems that we must have cakṛvān; in d read mumugdhy enam.

This stanza also occurs MS. 2. 3. 8: 36. 20; the order of the stanzas is different in all four versions, the pādas we have here standing as 2ab and 2cd in Ś. In a MS. has yajamānam ṛṣayā, in b it has vihāya prajām anu°, TS. prajā nirbhaktā anu°, Ś. nirbhaktaṁ prajā anutapyamānam. In c MS. has eno mahac ca °, TS. enas cakṛvān mahi baddha eṣām; for d all have taṁ viśvakarman pra muñcā svastaye.

ñanyāna somapā manyamāno yajñasya vidvāna samaye
na dhīraḥ
madhavyāñ stokān upa yā rarādhas saṁ mā tarāis sṛjad
viśvakarmā

Probably ananyān somapān is to be read in a, in b vidvān. In c probably apa yān rarādha; for tarāis in d either tāis or tebhis is needed.

These pādas are 3ab and 2cd in Ś., which has adānyān in a, and in d saṁ nas tebhiḥ sṛjatu. MS. has in a ayajñīyān yajñīyān, in b prāṇasya and samare; TS. reads as here in a and as MS. in b: both MS. and TS. have dual, stokā, and so tābhyām in d; both have tāu for our yān and nas for mā; and they have sṛjatu.

ye ruksayanto na viṣūtv ānadhī yān agnayo ann atap-
yaṁca dhrṣṇyā |
yā tāisām avayā durīṣṭās siṣṭaṁ tad viśvakarmā kṛnotu |

The correct reading is probably as follows:

ye bhakṣayanto na vasūny ānṛdhur yān agnayo anv
atapyanta dhrṣṇyāḥ |
yā teṣām avayā durīṣṭā sviṣṭaṁ tad viśvakarmā kṛnotu
z 3 z

Ś. has what is adopted here for pādas ab; TS. has ānrhuḥ, MS. ānaśur. For duriṣṭā Ś. and MS. have duriṣṭiḥ and TS. has duriṣṭyāi; for d Ś. has sviṣṭim nas tām kṛṇavad viśvakarmā; so TS. save for kṛṇotu. MS. has ° tām viśvakarmā kṛṇotu.

bhīma ṛṣayo namas tebhyaś cakṣur yad eṣā manasaś ca
saṁdrk. |
vṛhaspate mahiṣāya dive | namo viśvakarman namas te
pāhy asmān. z 3 z

In a read bhīmā, in b eṣām; remove colon after dive.

This stanza is not in MS. but appears MŚ. 2. 3. 7. 4. For a Ś. and TS. have ghorā ṛṣayo namo astv ebhyaś, MŚ. astv adya yebhyaś. In b Ś. has satyam at the end; TS. has cakṣuṣa eṣām manasaś ca saṁdhāu, MŚ. cakṣur yeṣām (var. lect. hy eṣām) tapa uccabhīmam. For c Ś. has bṛhaspataye mahiṣa dyuman namo, TS. mahi śad, MŚ. bṛhaspate mahiṣa °; for d Ś. reads as here, TS. and MŚ. have namo viśvakarmaṇe sa u pātv asmān.

Stanzas 3 and 4 here are 1 and 4 in Ś.

89.

sarvā imām oṣadhayaḥ pṛthivyām avi niṣṭhitāḥ
athāiva bhadrake tvām asurebhyo ajāyata |

In a read imā oṣadhayaḥ; in b it might be possible to write viniṣṭhitāḥ, but it is to be noted that Ś. 19. 32. 3b is pṛthivyām asi niṣṭhitāḥ. The last two pādas taken separately might be possible, but to harmonize them with each other and with the first two does not seem possible.

śatam apsarasām śatam sunvatīnām gandharvapātṇīnām
śatasyondro apakṛtaś chira yaś patanti parovātām patan-
tir eṣvamabhis saha |

T has manovātām for parovātām.

The only possible reading I can conjure up is apacitaś ciraṁ yaś patanti parāvātām patanti reṣmabhis saha; for śatasyondro I have no suggestion, and the rest seems to need nothing.

cetantīś aśmalām papalām indro apsaraso arat. |
vi vo yaso bhajāmahe vi vo haviṣya modanaṁ
apāvarīr aponnutāmassad yakṣmas aponnatavātas te jane
yathā z 4 z

Pāda a occurs above, 29. 4a, in what seems to be the correct form, cetantīm aśmalām palām; in b we can only guess at randomness, but °rasa ā karat does not seem improbable. In c yaśo may be read and haviṣyam in d. In the last hemistich probably asmad yakṣmam is to be read, and the preceding words may contain some form of apa+vr and apa+nud.

The charm is probably against the Apsaras in their rôle of enticing and bewildering enchantresses.

90.

Ś. 6. 127.

asitasya vidrathasya lohitasya vanaspate
vikalpakasyoṣadhe mocchi piśataṁ cana

In a read vidradhasya, in c °āuṣadhe; in d it seems best to follow Ś. with mocchiṣaṣ piśitaṁ.

For a Ś. has vidradhasya balāsasya, and in c it has visalyak-asy°.

tat te balāsa tiṣṭhata kaṣke muṣkāv apākṛtaṁ
vidāhām tasmin ni bheṣajam cīpudrāv abhicakṣaṇam

The simplest remedy for the first hemistich seems to be to read ut te balāsa tiṣṭhata kakṣe muṣkāv apākṛtāu, or perhaps apaśritāu as in Ś. In c read vedāhām and omit ni.

In a Ś. has yāu te, in c tasya, and in d cīpudrur.

nir balāsam balāsino vi malam uta vidrata
paropahabhyām te vyaṁ parā yakṣmam suvāmasi |

In b read vidradham, in c paropahatyām.

This stanza does not appear in Ś. 6. 127, being new except pāda a, which occurs Ś. 6. 14. 2a. Pāda d, in the form parā yakṣmam suvāmi te, occurs RV. 10. 137. 4d; Ś. 4. 13. 5d; 7. 53. 6b, and elsewhere.

f25a śīrṣarogam aṅgarogam sraktivalgam vilohitaṁ
parā te jñātaṁ yakṣmam adharāntaṁ suvāmasi | 5 z a 18 z

In c read 'jñātaṁ, in d adharāñcam.

The third stanza of Ś. has six pādas, of which the last two read as the last two here except tām for te: the first hemistich here is new.

91.

Kāuš. 115. 2.

payo deveṣu paya oṣadhīṣu payāśāsi payo ntarikṣe |
tan me dhātā savitā ca dhattām viśve tad devā abhisam
grṇantu z

In b read paya āśāsu and 'ntarikṣe, in c dhātā.

Kāuš. has dhātā ca ° in c.

payo yad apsu paya usriyāsu paya ukteṣu paya ut par-
vateṣu |
dhan me dhātā savitā da dhattām viśve tad devā abhisam
grṇantu |

For ukteṣu in b Roth in T suggested utyeṣu, but it seems to me that ukteṣu is better; it is the reading adopted by Weber, *Omina und Portenta*, S. 380; read uta for ut. In c read tan me, and ca for da. Bloomfield gives pāda b paya utseṣūta parvateṣu; Weber reads pūrvadheṣu.

yan mrgesu payo viṣtam asti ṣad ejati patati yat pata-
triṣu |
tan me dhātā savitā da dhattām viśve tad devā abhisam
grṇantu z

In b read yad for ṣad, in c ca for da.

Kāuš. has āviṣtam in a.

yāni payānsi divy ārpitāni yāny antarikṣa bahudhā
bahūni |
teṣām isāne vaśinī no dya pra dattām dyāvāpṛthivī
ahr̥ṇīyamāno z 1 z

In b read antarikṣe, in c teṣām and 'dya: after these changes we must probably leave c as it stands and in d read ahr̥ṇīyamāne, or °mānāu(?).

In Kāuš. Bloomfield reads isānaṁ in c, pradattā and ahr̥ṇīyamānā in d; Weber reads isāte in a, omits pradattā and reads ahr̥ṇīyamāne, but he suggests the reading isānaṁ (or °ān) and pradattām.

92.

To Sumati.

āganmemām sumatīm viśvarūpām yasyām pūrvam anu
tad dava ekah

sā nas sūktāir juṣṣāṇā samibhyas sā na vṛṇītām suma-
nasyamānāḥ |

T has śamibhyas in c.

In b read deva; there seems to be something wrong with the
pāda, probably in anu tad. In c read śamibhyas, in d no and
°mānā.

iyam devī sumatir viśvarūpā śilpaṁ kṛṇvānā carati
caneṣu |
tām rājānaṣ kavayo hr̥tsu ketāir arājānaś ca vadanāṣ
punanti |

In b T has careṣu, which is correct.

agnir yā mām ityam upasaṁ sadema vācapriye madhumat
yā vadantaḥ z
somo rājā varuṇo mitra dharmā mayi śriyamāṇā upasaṁ
namantu |

For the first hemistich I have no suggestion to make. Read
mitro in c, and śriya° in d.

yo vaś śuṣmo hṛdaye yo bāhvo yaś ca cakṣuṣi
jihvāyāgre ya va manyus taṁ vo vi nayāmasi z z
f25b oṁ taṁ vo vi nayāmasi z 3 z

In a read śuṣmo, in b cakṣuṣi, in c yo vā.

Ś. 6. 73. 2a is yo vaḥ śuṣmo hṛdayeṣv antar.

93.

To the plant kuṣṭha; a charm against poison.

triṣ kuṣṭhāsi vṛtrahā jātas trir ud divas parī jajñire |
tris somāha jajñise tvaṁ trir ādityabhyas parī z

T has adityebhyas in d.

In b read jajñise, in d read with T.

Pāda d occurs Ś. 19. 39. 5b; this hymn of Ś. is to the plant
kuṣṭha, against takman.

jīvalām naghāriṣām jayata kāmāparājitām
utāmṛtasyeśāno rājana kuṣṭhā vadāmasi |

The first hemistich can stand, but the connection seems
unclear: cf. Ś. 19. 39. 2a. In d read rājan.

With c cf. RV. 10. 90. 2c; VS. 31. 2c, which have utāmṛta-
tvasyeśāno; Ś. 19. 6. 4c °yeśvaro.

antarā dyāvāprthivī antarikṣam idam mahat. |
tatrāmṛtasyāsiktaṁ kuṣṭham devā badhnata |

In d we should probably read devā abadhnata.

The pādas of the first hemistich, separately, are familiar but not in hymns to kuṣṭha. Ś. 4. 7. 1cd read tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

kuṣṭho si devākṛtaṁ himavadbhyo nirāḍṛta
tīkṣṇābhir atrabhiḥ vātas sa jagarthārasaṁ viṣam z 3 z

In a read 'si devākṛto, in b nirāḍṛtaḥ, in c perhaps atribhir; in d the correct reading is probably cakarthā°.

94.

A charm for blood-flow.

yas te śataṁ dhamanayas sahasrāṇi viśatīḥ
babhror aśvasya vāreṇāpi nahyāmi tāhaṁ |

In a read yās, in d ta aham [in b sc. ca after sahasrāṇi.—Ed.].

śatasya te dhamanīnām sahasrasyāyutasya ca |
tṛteṣ pādān ava sārathim api niśyāsi yad vilam

T has nahyāmi in d.

In d read nahyāmi yad bilam, following T. In c possibly iva may stand, but for the rest I have no suggestion.

paramasyām parāvataś śuśko bhy aruṇḍaś ca tiṣṭhata |
tataś śuśkasya śuśmeṇa tiṣṭhantu lohinir apa |

T has aruḍaś in b.

In b tiṣṭhātu would be better, and aruṇḍaś seems worth consideration; read 'bhy.

pari viś siktāmayam aruṁ bile vapāmasi |
akāśadaśvavāit purātakaś ca daśamīm idam z

For the second hemistich I would make no suggestion: for the first might we consider as remotely possible pari vas sika-tāmayam aruṁbile vapāmasi?

95.

rudram ātākṣīhatā mumuṣṭubhyām amaghavan dhrām
ahūtyābhiṣansaṁ |
tābhiṣajam śṛṇosy an no vīrām vīre bheṣajebhi z

T has °ṣandaṁ, and °ṣatsam at end of b.

rudra yat te guhyaṁ nāma yat tendhāma tayor iduḥ |
śiva śarvyā yā tava tayā no mṛdā jīvase z

In the first stanza I have made no attempt to restore; but the second comes out fairly clear. With śaravyā the second hemistich is good; in b read yat ta indh-, but after that I offer no conjecture: iduḥ may be the correct reading.

Pāda c occurs TS. 4. 5. 1. 1; KS. 17. 11; NīlarU. 7. Pāda d occurs VS. 16. 49; TS. 4. 5. 10. 1; MS. 2. 7. 9: 127. 12; KS. 17. 11 and NīlarU. 7.

agnim tvāhur vāiśvānaram madanāna prahamaṁ agāt.
sa ne devatrādhi vrūhi mā riṣāmā vayaṁ tava |

In b read sadanān pradahan, no in c.

This occurs Vāit. 6. 7 and GB. 1. 2. 21. Vāit. has for b sa dahan pradahan nv agāḥ, GB. sadanān pradahan v agāḥ.

yā devī prahiteṣu tastapase vām aham avāvasṛtā
f26a somas tvām asmabhyā vetu vidvān avantu naḥ pitaro
devahūtiṣu z 5 z a 19 z

In a probably prahiteṣu is better; and one could think of tasthe for the next word. In c possibly asmabhyam.

Pāda d occurs RV. 6. 52. 4d with mā and °hūtāu.

It would hardly be safe to say more than that this seems to be a prayer for Rudra's favor, perhaps at a sacrifice.

96.

ApŚ. 16. 34. 4; KS. 40. 5.

rāyas pośaṁ dhēhi no jātaveda ūrjāvad agne āsu sūnṛ-
tāvat. |

dādhāma bhārā śṛṇú nāma sōmaṁ yajñēna tvām ūpa
śikṣama śakrām z

Read: rāyas pośaṁ dhehi no jātaveda ūrjāvad agne vāsu sūnṛ-
tāvat |

dādhāma bhāraṁ sunāvāma sōmaṁ yajñēna tvām ūpa
śikṣema śakrām z 1 z

In a ApŚ, and KS. have no dhehi; for b they have ūrjo bhāgaṁ madhumat sūnṛtāvat, which with pinvamānā for sūnṛtāvat also occurs MS. 2. 7. 12c: 92. 8; KS. 16. 12c; they have yajñaṁ in c, śakra in d.

vayám agne dhánavantas syāmālaṁ yajñá-yutá dákṣiṇā-
yāi |
grāvā vadhed abhí sómasyāñsún índra sikséma índunā
suténa z

Read: vayám agne dhánavantas syāmālaṁ yajñá-yotá dákṣiṇā-
yāi |
grāvā vaded abhí sómasyāñsún índraṁ śikṣeméndunā
suténa z 2 z

In c ApŚ. has °āñsunā, and KS. has grāvāvādid° ° āñsum.

ísānan tvā súśrumā vayám púrotá dhánānām dhanapate |
gómád agne áśvavad bhúri puṣṭó | híraṇyavad ánnavad
dhehi máhyaṁ |

T has íśānaṁ in a and bhūri in c.

Read: íśānaṁ tvā súśrumā vayám puróhita dhánānām dhana-
pate |
gómád agne áśvavad bhūri puṣṭám híraṇyavad ánnavad
dhehi máhyam z 3 z

ApŚ. has súśrumo in a and annamad in d; it and KS. omit
purohita in b.

dvāhám me dyāúṣ prthiví páyo jaráro mā sódako bhúvi
sarpatu
prajāpatinā tánvām āprāṇer iṣṭo mātu má z 1 z

Read: duhám me dyāúṣ prthiví páyo 'jagaró mā sódako ví sar-
patu |
prajāpatinā tanvām á prīṇe 'riṣṭáh pātu mā z 4 z 1 z

In the first hemistich I have followed the reading of ApŚ. and
KS., except that they have te and tvā; for the second hemistich
they give prajāpatinātmānam āprīṇe 'rikto ma ātmā; thus KS.
in d, but ApŚ. āprīṇe rikto.

97.

asmāṁ juṣadhvam asavo dyamānaḥ purājaraso vasavo hi
sṭhaḥ
pākā grṇīmas tava víryāya śataṁ himā adhipatin na ehi |

T has adhipatir in d.

In a read asmān and vasava ucyamānaḥ, in c grṇīmas, and
°patir in d. Pāda c does not seem good but it will have to stand.

un mṛṇo gād ārjunam agāt suṣad bhogo gopāya mā |
ahne bhyātu mānaṁ pari dadhe sūryaṣ prāṇo bhavāmi

T puts ny an mṛṇo with this stanza.

ny an mṛṇon mṛṇo gād āsitam agāt suṣad bhogo gopāya
mā |
rātraye bhyātu mānaṁ pari dadhe agniḥ prāṇo bhavāmi
anāturasya nā bhago nā bhago bhūyassa |

The parallelism between the last two stanzas is striking, but the meaning is far from clear. In the second there is evident dittography in pāda a, and I incline to think that the last line is a sort of a gloss. Possibly mṛḍo should stand for mṛṇo; and bhyātumānaṁ may be some participle.

sa yatra dvayaṁ prajāpate trir ekasyāhnāḥ prajāś sas
paśyasi
tatra mām abhi saṁ paśyāniṣṭapaśur bhuvanasya gopā
z z z

T has saṁ in b.

Read °āhnaḥ and saṁ in b and gopāḥ in d.

For aniṣṭapaśur neither “having ill-omened cattle” nor “having unsacrificed cattle” suits very well: it would seem that the individual addressed is an earthly prince. [Read ariṣṭa° “not lost.”—ED.]

98.

yathā mṛgo gopayasi tiraścīn mātu vindhyasi |
ya vā tvam ugroṣadhe asuro payasā subhage |

The margin gives bhe | for the end of d.

f26b bandhume mām apadhuś ca madhuman no samamjanam |
dvāro bhagasye mātārāu mṛgasya ṣyannivācaraḥ

The margin gives dhyanni for d.

abhi tvādhām abhidanā jāleneva mahādākam |
yathā sam akratāvaso sam āscit te sacāvahi |

T has mahāradhakam in b; mahājhakam is possible.

ahvāit tad uttarā asmatha tvas upadhir mama |
sa no badhnāmi sambandhanena yathāsāv ā vi vṛṭty ā vā
mrtyor aparāvātā | 3 z

T has upacin in b.

Just a few suggestions here: for 1c we might read yā vāi tvam ugrā ośadhe; in 2b samañjanam; in 3c °vasā is not impossible; 4b might be tvam upacin mama, and while no certain reconstruction of 4d could be made, the drift of it seems to be “that he may be far from danger and death,” or something of that sort. It would seem that this is a medicinal charm.

99.

Against demons, particularly kṣetriya.

apocchentī duss*apnam api dṛhādam utsatām
apoṣtām sarvaṁ kṣetriyaṁ sarvās ca yātudhānyaḥ |

T has apocchantī.

In a read apocchantī dussvapnam, and for b apa durhādam ucchatām would seem good.

With a cf. Ś. 8. 4. 23b apocchantu mithunā ye kimīdinaḥ; pāda d appears rather frequently, e. g. RV. 1. 191. 8d; Ś. 2. 14. 3d.

ud agātām bhagavatī vicṛtāu nāma tārake |
suṣṭriyasya muñcatām saṁgranthya hṛdayasya ca z

It will be better to read agātām in a; read saṁgranthya in d; in c one is tempted to abandon the ms. and read with Ś. vi kṣetriyasya°.

Pādas ab occur Ś. 2. 8. 1ab; 6. 121. 3ab: for a Ś. 3. 7. 4 and TA. 2. 6. 1 have respectively amū ye divi subhage and amī ye subhage divi. Ś. 2. 8. 1. and 3. 7. 4 have for c vi kṣetriyasya muñcatām.

namo stu vṛtrahābhyo namāiṣā yugebhyah
mṛgāyāranye tiṣṭhate kṣetriyākaram namah z

In a read ‘stu, in b nama eṣām.

āṣo hṛdam kṣetrapatyaṁ manoś ca mānavasya ca |
manas sarvasyāpaśyata iha bhūyamy ādīditi z 4 z

The margin has syā, seeming to correct bhūyamy.

Pādas b and c are good, but I see no help in them toward solving the rest.

100.

Seemingly a love charm.

ud ehi devakanyā yā jatā vasunā saha |
na tvā caranty oṣadhayo bāhyāṣ parvatā uta z

In b read jātā, in c taranty; probably the correct reading for d is bātyāṣ parvatīyā uta, as in Ś. 19. 44. 6d, where the hemistich occurs.

yathā tvā pari utsakta patny oṣadham ā vataṁ karaṇi-
dasi |
yad eṣu yan ni śīdasi tatra tvāhaṁ sam abham aśvam
ivāśvābhidhānyā |

In d abharam may be restored. The first hemistich is past mending with certainty; oṣadhīm is evident and utsakthī is possible. Pāda e occurs Ś. 4. 36. 10d and 5. 14. 6d.

yathā kumāras taruṇo māturaṁ prati nandati
evāsmān prati nandantu yām vayan kāmāyāmahe z 5
z a 20 z

In the first hemistich read taruṇo mātaraṁ; in d read yā, or in c read nandatu.

101.

Cosmogonic.

trīṇi pātrāṇi prathamāny āmat tāni satyam uta bhūtaṁ
tadakṣa |
f27a ṛtasya māne dhiyā dhruvāṇy ebhir devāmṛtaṁ bhakṣa-
yanti |

In a read āsan, at the end of b uta dakṣaḥ seems possible; in d read devā amṛtaṁ.

svar yad devā vi bhajantāyaṁ trīṇi pātrāṇi prathamāny
āsam.
ādityā ekaṁ vasavo dvitīyaṁ tṛtīyaṁ rudrā adhi maṁ
babhūvuḥ

In a read bhajanta āyan, in b āsan, and sam in d.

dhātā veda savitāitāni sarvā vṛhaspatiḥ prathamo devo
agnih

ebhir indro jajatharom ā prṇīte tribhiṣ pātrair uta viśve
ca devāḥ

In c read jaṭharam.

ūrdhvās tiṣṭhanti nanu jihṛā bhavanti nonaṁ babhūva
katamaś canāiṣām
devānām pātrāṇi nihatāni yāni tāni saṁ pātv aritasya
gopā z 1 z

In a read ūrdhvā and probably jihmā, in b katamac and in c
nihitāni; ṛtasya gopāḥ in d.

102.

The feast of the full moon.

pūrṇamāsi prathamā yajñīyāsīd ahnā rātrīṇām uta śarvā-
reṣu |
ye tvām yajñīyair yajñāitvodhayantamāi te nākaṁ sukṛ-
taḥ paretāḥ z z

In a pūrṇamāsi had better stand; in b read ahnām and śar-
vareṣu; in cd we may restore with some probability yajñāir
vardhayanty amī.

This stanza occurs Ś. 7. 80. 4, and the readings suggested
here agree with Ś. except in pāda c, where Ś. has ye tvām
yajñāir yajñīye ardhayanty, in b atīśarvareṣu, and in d nāke.

pūrṇa paścād utā pūrṇā purāstāt pāurṇamāśī madhyata
ūj jigāya |
tāsyām devāis saṁvāsanto mahitvā nākasya prṣṭhé mam
iśā madema z

T has madhyatā.

In a read pūrṇā both times, in c tāsyām and in d sám iśā.

This stanza occurs Ś. 7. 80. 1; TS. 3. 5. 1. 1; TB. 3. 1. 1.
12; MŚ. 6. 2. 3; and the second hemistich ApŚ. 7. 5. 1cd.
For pāda b these have un madhyataḥ pāurṇamāśī jigāya. For
c TS. and TB. have tasyām devā adhisaṁvasantaḥ, which ApŚ.
varies by taylor: MŚ. has yasyām (var. lect. asyām) devā abhi-
saṁviśantaḥ. For d TS., TB., ApŚ., and MŚ., have uttame
nāka iha mādayantām (MŚ. mādayadhvam).

catasro diśaḥ pradiṣo ha pañca ṣaḍ urvī rāhu rajaso
vimānā |

dvādaśāntardhā ṛtavaś ca te mā pyāyayantu bhuvanasya
gopāḥ z

yathādityāṇi ā pyāyayanti yathākṣitam akṣitayaḥ pivanti |
evā mām indro varuṇo vṛhaspatir ā pyāyayantu bhu-
vanasya gopāḥ z 2 z

In view of Ś. and MS. it seems that we should read in a yathādityā aṅsum °; in b pivanti: stanza is No. 4, hymn No. 2.

This stanza occurs Ś. 7. 81. 6; TS. 2. 4. 14. 1; MS. 4. 9. 27: 140. 3; 4. 12. 2: 181. 7; KS. 10. 12; ŚŚ. 5. 8. 4; N. 5. 11 (acc. to Durga in Roth's Erläuterungen, p. 61). In a the reading suggested is that of MS.; KS. has yathādityaṃ ādityā ā °, N. has yathā devā aṅsum °, Ś. has yaṃ devā °, others yaṃ ādityā °, which last form also appears in TS. 2. 3. 5. 3a; TB. 3. 1. 31a; KāuṣU. 2. 8. In b MS. and KS. have yathākṣitim ° KS. also reading °yo madanti, Ś. has yaṃ akṣitam akṣitā bha-
kṣayanti, the others as here save that ŚŚ. has akṣitim. In c KS. reads as here, MS. evāsmān °, Ś. tenāsmān °, N. tena tvām ° TS. and ŚŚ. tena no rājā varuṇo °. In d all read as here.

103.

To Amāvāsyā.

āgana rātrīs saṃgamanī vasūnām viśvaṃ puṣṭaṃ vasv
āveśayanti |
amāvasyāṃ haviṣā vidhemorjāṃ vasānaḥ payasā nāgaṃ z

In a read āgan rātrī, in b °yantī, in c amāvāsyāṃ, in d vasānā and na āgan.

This stanza occurs Ś. 7. 79. 3, with amāvāsyāyāi in c and duhānā in d. With the first hemistich cf. TS. 3. 5. 1. 1 niveś-
anī saṃgamanī vasūnām viśvā rūpāṇi vasūny āveśayanti. Pāda a may be compared with RV. 10. 125. 3a; Ś. 4. 30. 2a, ahaṃ
rāṣṭrī saṃgamanī vasūnām.

mā tvā rātri puro dabhaṃ sota pascād vibhāvāri |
f27b āyusmantas-suprajasas suvirā hr̥dyās sa tvā suvarcasah

In a read dabhan, in b mota, and in d probably satvānas.

yasya devasya sumutāu sumatiṃ gr̥hānām
ā mā puṣṭiṃ ca poṣyaṃ ca rātryā devānām sumatāu
syāmā |

In a read sumatāu; b is evidently incomplete but there is nothing to suggest the original reading.

Ś. 3. 10. 7ab has ā me puṣṭe ca poṣe ca rātri devānām sumatāu syāma.

aham evāsmi amāvāsyā mā vasantu sukr̥tāu māime
mayi devā ubhaye sādhyās cendrajyeṣṭhās sam agac-
chantu sarve z 3 z

In view of Ś. we should probably read in b vasanti sukr̥to mayīme; in d agacchanta.

This stanza occurs Ś. 7. 79. 2, where b is mām ā vasanti sukr̥to mayīme.

104.

To the New Year. Ś. 3. 10. 1-4.

prathamā ha vyāsa sā dhenúr abhivad yamé sá naḥ |
pāyasvatī duhā úttarās úttarām samā z

T ends first hemistich after yame.

Read: prathamā ha vy uvāsa sā dhenúr abhavad yamé |
sá naḥ pāyasvatī duhā úttarām-uttarām sāmām z 1 z

This stanza also occurs TS. 4. 3. 11. 5; MS. 2. 13. 10: 161. 11; KS. 39. 10; SMB. 2. 2. 1; PG. 3. 3. 5; the second hemistich appears RV. 4. 57. 7; Ś. 3. 17. 4; SMB. 1. 8. 8; 2. 2. 17; 8. 1. Pāda a Kāus. 19. 28; 138. 4; GG. 3. 9. 9; KhG. 3. 3. 18; HG. 2. 14. 5. For a TS., PG., and HG. have yā prathamā vy āuchat; in b KS. and SMB. omit sā. In c SMB. and MS. read as here, TS. and PG. dhuksva, Ś. and others duhām.

yām devāṣ prati nāndanti dhenú rātrim upāyatī
sām̐vatsarasya yā patnī sā nó astu sumāṅgalā |

Read: yām devāṣ prati nāndanti dhenúm rātrim upāyatīm |
sām̐vatsarasya yā pātnī sá no astu sumāṅgalā z 2 z

For this stanza see SMB. 2. 2. 16; PG. 3. 2. 2; ApMB. 2. 20. 27; HG. 2. 17. 2; MG. 2. 8. 4. In a SMB. has paśyanti, and all save Ś. and SMB. have janāḥ for devāṣ; in b Ś. has rātrim dhenum, the others have this order and have ivāyatīm; in d all texts have sumāṅgalī.

sām̐vatsarasya pratimām yé tvā rātrim upāśate |
tēṣam āyuṣmatīm prajāṁ rāyāṣ pōṣaṇā sam̐ sṛja |

T has poṣeṇa in d.

Read: saṁvatsarāśya pratimāṁ yé tvā rātrīm upāsate |
tēṣāṁ āyusmatīm prajāṁ rāyāṣ pōṣeṇa sām sṛja z 3 z

This stanza occurs KS. 40. 2; MG. 2. 8. 4; the first hemistich in TS. 5. 7. 2. 1; PG. 3. 2. 2; pāda a in ApŚ. 17. 9. 3; HG. 2. 15. 9, and pāda d appears frequently. In a PG. has pratimā: in b KS. and MG. read as here, PG. has yā tām rātrīm upāmahe, Ś. yām tvā rātry upāmahe, which TS. varies with upāsate and SMB. 2. 2. 18b with rātri yajāmahe. KS. and MG. have c as here, Ś. has sā na °. In d MG. has sṛjasva, others as here.

iyām avā sā yā prathamā vy āucchat sāpsv antas carati
pravistā
vadhūr mimāyā navagaj jānitrīm trīta enām mahimānas
sacante z 4 z

Margin has aṣṭakā opposite this stanza.

Read: iyām evā sā yā prathamā vy āucchat sāpsv antas carati
pravistā |
vadhūr mimāya navagaj jānitrī trāya enām mahimānas
sacante z 4 z 4 z

This stanza occurs also Ś. 8. 9. 11; TS. 4. 3. 11. 1; MS. 2. 13. 10: 160. 1; KS. 39. 10; ŚG. 3. 12. 3; ApMB. 2. 20. 30: the first pāda appears TB. 2. 5. 5. 3a; ApŚ. 17. 2. 12; HG. 2. 14. 5; ApG. 8. 22. 5. SMB. 2. 2. 15 must be compared. The only variant for a is vy uchat in ŚG. Pāda a as here appears in MS. and KS., antar asyām ° in TS., ŚG. and ApMB., āsv itarāsu ° in Ś. In Ś. the second hemistich is mahānto asyām mahimāno antar vadhūr jigāya navagaj janitrī. In c TS., ŚG., and ApMB. have jajāna and ŚG. also has navakṛj; in d ŚG. has sacantām. The stanza in SMB. is eṣāiva sā yā pūrvā vy āucchat seyam apsv antas carati pravistā | vasūr jigāya prathamā janitrī viśve hy asyām mahimāno antah.

105.

Continuation of preceding: Ś. 3. 10. 5, 6, 11, 10.

vānāspatyā grāvāṇo ghoṣām avrāta haviṣṭaṇvantavā parivatsārīṇaṁ |
ékāṣṭakāyī haviṣā vidhema vayām syāma pātayó rayīnām.

Read: vānaspatyā grāvāṇo ghóṣam akrata havīṣ kṛṇvāntas parivatsarīṇam |
ekāṣṭakāyāi havīṣā vidhema vayām syāma pátayo rayī-
nām z 1 z

This stanza also occurs HG. 2. 14. 4; MG. 2. 8. 4; SMB. 2. 2. 13; ApMB. 2. 20. 34. Pādas ab in Ś. are as here; in a HG. and MG. have ulūkhalā ° ° akurvata, ApMB. ālūkhalā °, SMB. ālūkhalah saṁ pra vadanti grāvāṇaḥ; in b MG. has parivat-sarīyam. Pāda c as here does not appear elsewhere; Ś. has ekāṣṭake suprajasaḥ suvīrā. The occurrences of d are too numerous to mention; for d SMB. and MG. have jyog jivema balihrto vayām te.

idāyāṣ padām ghṛtāvat sarīsrpām jātavedaḥ prati havyā
grbhāya
ye grāmyāḥ paśāvo vīśvarūpās taṣām saptānām māyi
rantir astu z

Corrections for accents are as follows: sarīsrpām jātavedaḥ prāti havyā grbhāya: yé grāmyāḥ, vīśvarūpās téṣām saptānām, rantir.

This stanza also occurs SMB. 2. 2. 14; AŚ. 2. 2. 17; ApŚ. 6. 5. 7; MŚ. 1. 6. 1. 15; HG. 2. 17. 2; TA. 3. 11. 12. Ś. and SMB. give the stanza exactly as here: in a AŚ., ApŚ., and MŚ. have carācaram at end, TA. and HG. have for a idāyāi srptām ghṛtavac carācaram; b as here is found only in Ś. and SMB., others, save TA., having jātavedo havir idam juṣasva. Pāda c occurs further in Ś. 2. 34. 4a; TA. 3. 11. 11a: in d AŚ. has ° mayi puṣtir astu, TA. and ApŚ. °nām iha rantir astu, MŚ. °nām iha puṣtir astu; others as here.

idāyā juhvato havir devān ghṛtavatā yuje
guhān aḍubhyato vayām dṛṣade sopa gomata |

T has grhān in c: possibly the ms. reading is juhuto.

In b read yaje, in c grhān alubhyato; in d gomataḥ: and I am inclined to think it would be well to restore also in d the reading of Ś. saṁ viśemopa.

In a Ś. has vayam for havir.

yajur ṛtvigbhya ārtavebhyo mābhyas saṁvatsarāya ca |
dhātire vidhartre samṛdhe bhūtasya pataye yaja z 5 z

T has mād̐bhyas in b.

Possibly ṛtvīg̐bhyas can stand but ṛtubhyas as in Ś. is better; in b read mād̐bhyas, in c vidhātre, in d yaje. The stanza is No. 4 and the hymn No. 5.

For ab Ś. reads ṛtubhyas tvārtavebhyo mād̐bhyah saṁvatsarebhyah.

106.

Conclusion of preceding; Ś. 3. 10. 8, 12, 7.

f28a ā yam agaṇ saṁvatsaraḥ patir ekāṣṭake tava
tasmāi juhomi | haviṣā ghr̥tenaśāu naś śarma yacchatu |

Read agaṇ in a and °āsāu in cd; put colon after tava.

Only the first hemistich appears in Ś. Pāda c occurs also AŚ. 8. 14. 4c.

ekāṣṭakāya haviṣā vidhemo ṛtūr pañcāna praviṣṭā |
sasyena sasyam upa saṁ carantaṁ ariṣṭāsyantum upa
sam caremā |

In a read ekāṣṭakāyāi, and it seems that we must have vidhemartūn pañcānu °. In c read °caratām, in d ariṣyantaṁ tam ° seems not impossible, or ariṣṭās syandam °.

The only parallel pāda is ariṣṭāḥ saṁ caremahi in MŚ. 1. 6. 2. 17d; SMB. 1. 6. 14c; HG. 1. 5. 1c; ApMB. 2. 3. 1c; MG. 1. 22. 2c.

vāsanto gr̥ṣmāu madhūmanta varṣāḥ śarād dhemahā
ṛtāvo no juṣantām |
ā no goṣu viśatv ā prajāyām śīsurmany eṣām trivarūthe
syāma |

Read: vasantó gr̥ṣmó mádhumanto varṣāḥ śarād dhemantā
ṛtavó no juṣantām |
ā no góṣu viśantv ā prajāyām śármany eṣām trivárūthe
syāma z 3 z

The correction of d is Roth's, who also suggests the alternative śarman yeṣām; but it may be that some form of śísira should be restored. Ś. 6. 55. 2 is similar to this: gr̥ṣmo hemantaḥ śísiro vasantaḥ śarad varṣāḥ svite no dadhāta | ā no goṣu bhajatā prajāyām nivāta id vaḥ śaraṇe syāma; cf. TS. 5. 7. 2. 4. Variants of the first three pādas occur in the Saṁhitās and Sūtras of the Black Yajur Veda.

ekāṣṭakā tāpasā tāpyanā jajāna gārbhaṁ mahimānam
 indram
 téna devā vi śahanta śātr̥n hantāsurāṇām abhavac
 śácīpatih z

Read: ekāṣṭakā tāpasā tapyāmānā jajāna gārbhaṁ mahimānam
 indram |
 téna devā v̥y asahanta śātr̥n hantāsurāṇām abhavac
 śácīpātih z 4 z

This stanza is Ś. 3. 10. 12, which differs only in d having hantā dasyūnām; it occurs also TS. 4. 3. 11. 3; KS. 39. 10; SMB. 2. 3. 21; PG. 3. 3. 5; and pāda a GG. 4. 4. 33a; ApMB. 2. 20. 35a; HG. 2. 14. 5; 15. 9a. For c TS., KS., and PG. have tena dasyūn vy asahanta devāḥ; and for d the same texts and SMB. have hantā dasyūnām abhavac chacībhiḥ.

pūrṇā dravye parā pata sūpūrṇā punar ā pata |
 sarvāṇ yajñāna saṁ pr̥catī īṣam ūrjāṁ nābhṛtya idāyā
 paśubhis saha |
 sarasvati tvam asmāsu rāyas poṣaṁ ni yaccha z 6 z a 21 z

The margin has īṣam ūrjāṁ nā bhara i pāṭhaḥ.

Read: pūrṇa dravye parā pata supūrṇā punar ā pata |
 sarvāṇ yajñān saṁ pr̥catīṣam ūrjāṁ na ābhṛtya |
 idāyā paśubhis saha sarasvati tvam asmāsu rāyas poṣaṁ
 ni yaccha z 6 z a 21 z

The last two pādas of this stanza are without parallel; the rest is Ś. 3. 10. 7cdef, which reads darve, saṁ bhuñjati and bhara. The first two pādas occur VS. 3. 49; TS. 1. 8. 4. 1; MS. 1. 10. 2: 142. 6; KS. 9. 5; ŚB. 2. 5. 3. 17; AŚ. 2. 18. 13. In a all save Ś., MS., and KS. have darvi.

107.

RV. 10. 168, with new stanzas.

vātasyā nū mahimā rāthasya bhajāyann eti stanāyann
 aśya ghōṣā |
 divaspṛg yéty aruṇāni kṛvānn átho ebhi pr̥thivyaṁ reṇúm
 aśyan. z

Read vātasya, mahimānam, bhañjāyann, and ghōṣaḥ in ab; yāty aruṇāni, eti, and aśyan in cd.

RV. has rujann eti ° in b, and uto eti ° in d.

sám prérate ánu vātasya viṣṭhā nāinaṁ gacchanti súma-
neva yóṣā |
tābhír vidvān sarátham devá iyate pátir vísvasya bhú-
vanasya gopāḥ z

Read vātasya viṣṭhā áinaṁ, and sumánā iva yóṣāḥ in ab;
tābhír vidvān in c.

In b RV. has ° samanaṁ na yóṣāḥ, in c tābhiḥ sayuk °, and
in d asya ° ° ° rājā.

ātmā vāi devānām bhuvanasya gopa yathāvaśam carati
deva ekah
ghoṣāid asya śrūyate na rūpaṁ nasmāi vātāya haviṣā
vidhemā |

T has tasmāi in d.

Read gopā in a, ghoṣa id in c, tasmāi and vidhema in d.

RV. (st. 4) omits vāi and has garbho at end of a, has eṣaḥ at
end of b, and in c has ghoṣā and śrñvire. Pāda d has a number
of variants, very familiar, such as tasmāi somāya °, tasmāi te
soma °, tasmāi te deva °, etc.

antárikṣe pathíbhir íyamāno ná ná víṣati katamáś
canāḥaḥ |
f28b apām yóniṣ prathamajā rtāsya kvā sij jātāṣ kútra á
babhūva |

Read íyamāno ná ní and katamác in ab; in d read svij, and
probably kuta.

This stanza also occurs GB. 1. 2. 8; in a GB. has hríyamāno,
with variant reading hī°. RV. and GB. have víṣate in b. In
c RV. has sakhā for yoniḥ, and rtāvā.

antarikṣe patayantaṁ vāta tvām āsum āsubhi |
paśyanti sarve cakṣuṣā na sarve manasā viduḥ

Read āsubhiḥ in b.

The second hemistich as here appears Ś. 10. 8. 14.

upatrikaṁ sam ca vi ca tra trir yemaṁ caturekajaṁ |
taṁ mātariśvānaṁ devaṁ divo devāvāsrjaṁ z 1 z

T reads viśatra trir ye pañca °.

In d read devā avāsrjan. The stanza is No. 6, the hymn No. 1.

For b it might be possible to read trir ye pañca catur
ekajaṁ, but aside from the possibility of vicitraṁ I see no way
to remedy pāda a.

108.

Ś. 19. 20.

apām niduṣ pāurūṣeyaṁ vadhām sad indrāgnī dhātā
sāvitā vṛhaspātīḥ
sómo rājā várūṇo asvínā yamaḥ pūṣāsmān pari pātu
mrtyoḥ

Read: ápa ny ādhuṣ pāūrūṣeyaṁ vadhām yām indrāgnī dhātā
savitā vṛhaspātīḥ |
sómo rājā várūṇo asvínā yamāḥ pūṣāsmān pári pātu
mrtyóḥ z 1 z

The reading given is that of Ś., to which it seems the Pāipp.
must be assimilated.

yāni dākārā bhúvanasya yas pātīḥ prajāpatir mātariśvā
prajābhyah
pradīso yāni vasāte díśas ca tāni varmāṇi bāhulāni
santu z

Read: yāni cakāra bhúvanasya yās pātīḥ prajāpatir mātariśvā
prajābhyah |
pradīso yāni vasāte díśas ca tāni vármāṇi bahulāni
santu z 2 z

Ś. adds me after tāni in d.

yat tanuṣv anahyanti devā virāja yodhinā |
indro yaś cakre varma tasmāt pātu viśvataḥ |

Read: yat tanūṣv anahyanta devā virājo yodhinah |
indro yac cakre varma tad asmān pātu viśvataḥ z 3 z

Ś. adds te after yat in a, and has rājyāya in b: in d there
seems to be nothing else but to adopt the reading of Ś.

varma se dyāvāpṛthivī varmāhur varma sūryah |
varma me viśve devāḥ kṛṇvā mā prāpat pratīcikā z 2 z

Read me in a, varmāhar in b, in c probably kṛṇvan or kran
and in d mā mā °. The stanza is No. 4 and the hymn No. 2.

Ś. has kran in c. The first hemistich as here also occurs Ś. 8.
5. 18ab, and with varmāgnir in b in AŚ. 1. 2. 1; ApŚ. 14. 26. 1.

109.

RV. 6. 74; MS. 4. 11. 2.

sómārudrā ví vṛhataṁ víṣūcīs ámīvā yá no gáyam āvi-
 véśa |
 bādethāṁ dveṣo nírṛtiṁ ca parācāiṣ kṛtām cid énaṣ prá
 mumuktim asmát. |

Read: sómārudrā ví vṛhataṁ víṣūcīm ámīvā yá no gáyam ā
 vivéśa |
 bādethāṁ dvéṣo nírṛtiṁ ca parācāiṣ kṛtām cid énaṣ prá
 mumuktaṁ asmát z 1 z

This stanza also occurs Ś. 7. 42. 1; TS. 1. 8. 22. 5; KS. 11. 12. In c Ś. has dūraṁ for dveṣo, the others are bādethāṁ nírṛtiṁ parācāis. For d Ś. and TS. read as here, the others asme bhadrā sāusṛavasāni santu.

tigmāyudhāu tigmáhetī suśéva sómārudrāv íha su mṛḍā-
 tán naḥ
 prá no mucataṁ duritāvadyád gopāyātaṁ nas sumanas-
 yāmānauḥ z

T has mṛḍatām in b.

In b read ° íhá sú mṛḍataṁ naḥ, in c no muñcataṁ duritā °, and in d °mānau.

RV. and MS. have suśevāu in a: RV. has ° varuṇasya pāsād in c and °mānā in d; MS. has mumuktaṁ asmān grāsītān abhīke pra yacchataṁ vṛṣaṇā śāntamāni for cd.

sómārudrā dhāráyetham asūryāṁ jīvāsiṣṭvāv áram aṣṇu-
 vātāi |
 yuvám no dhattám íha bhéṣajáni prá yacchataṁ vṛṣaṇā
 jéttāni z

Read: sómārudrā dhāráyethām asuryāṁ ví vām iṣṭāv áram
 aśnuvātāi |
 yuvām no dhattám íhá bheṣajáni prá yacchataṁ vṛṣaṇā
 jétvāni z 3 z

KS. 11. 12 also has this stanza. The other versions are alike, and for b they have pra vām iṣṭayo 'ram aśnuvantu: for cd dame-dame sapta ratnā dadhānā śām no bhūtaṁ dvipade śām catuṣpade. For d as here cf. under st. 2.

sómārudrā yuvām asmāsv antas tanūṣi víśva bheṣajāni
dhattam |
f29a áva syataṁ mūñcate kím cit éno āñgeṣu báddham utá
yád dṛṣatte z 3 z

Read: sómārudrā yuvām asmāsv antás tanūṣu víśvā bheṣajāni
dhattam |
áva syataṁ muñcataṁ kím cid éno añgeṣu baddhām
utá yád mṛśate z 4 z 3 z

This stanza occurs Ś. 7. 42. 2 and the other texts as for st. 1.
All these versions are alike: in a they have ° etāny asme, in b
they transpose the first two words, in c they have ° yan no asti
(Ś. asat), and for d tanūṣu baddham kṛtam eno asmat.

110.

Ś. 19. 58. 1-4.

ghṛtāsya yūtis súmanās sudévās saṁvatsaráṁ havīṣā vár-
dhayantī |
śrótram cákṣuṣ prāṇa áchinno no stv ácchinna hváyam
áyuṣā vārcasā z

For a a reading not improbable is ghṛtāsya jūtis sumánās
sudevā; possibly the reading of Ś. is better, ° samāná sádeva,
the Ś. mss. giving samanā sádevās. For cd read śrótram cák-
ṣuṣ prāṇó ácchinno no 'stv ácchinnā vayám áyuṣo vārcasaḥ.

ápāsmán prāṇó hváyatām úpa vayám prāṇó hāvāmahe |
várco jagrāha pṛthivyāntárikṣam vārcas sómo vṛhaspá-
tir bíbharti |

Read: úpāsmán prāṇó hvayatām úpa vayám prāṇám havāmahe |
várco jagrāha pṛthivỳ antárikṣam vārcas sómo vṛhaspá-
tir bibharti z 2 z

Ś. has in d ° vṛhaspatir dhartā.

vārcasā dyāvṛpṛthivī saṁgrāṇī babhūvāthu | várco gr̥hī-
tvā pṛthivím ānu sám carema |
yáśasā gávo gopates úpa titiṣṭhanty áyatīr yáso gr̥hītvā
pṛthivím ānu sám carema |

For a read vārcaso dyāvāpṛthivī saṁgrāhaṇī babhūvathur and
omit colon; in c read gópatim and tiṣṭhanty, in b and d anu.

vrajám kṛṇvadhvaṁ sá hí vo nrpāno váрма sīdyadhvaṁ
 bahulá prthúni |
 púnaṣ kṛṇúdhvas áyasīr ásrṣṭa sá vas suśroś camasó
 drhátā tim z 4 z

Read: vrajám kṛṇudhvaṁ sá hí vo nrpāno vármā sívyadhvaṁ
 bahulá prthúni |
 púras kṛṇudhvaṁ áyasīr ádhrṣṭā má vas susroc camasó
 dráhatā tám z 4 z 4 z

This stanza occurs also RV. 10. 101. 8; KS. 38. 13; ApŚ. 16. 14. 5; these have varma in b, while Ś. has varmā as here.

111.

nyad vátó vāti nyak tapati sūryaḥ
 nīcīnam aghnyá duha nyag bhavātu tre viṣam.

T has te in d.

In a read nyàg vátó, in b nyàk, in c duhe; for d nyàg bha-
 vatu te viṣam.

This stanza occurs Ś. 6. 91. 2 and RV. 10. 60. 11. In a RV.
 has va vāti, in d it and Ś. have rapah.

ní gāvo goṣṭhe asadan ni vatsa ṭitām dyām
 ny anmayo nadīnām ny ucchuṣmā rasānām z 1 z

T gives ny andayo in c.

In c read ūrmayo: for b I have no suggestion.

With this stanza may be compared Ś. 6. 52. 2 and RV. 1. 191. 4: Ś. reads ní gāvo goṣṭhe asadan ni mṛgāso avikṣata | ny ūrmayo nadīnām ny adrṣṭā alipsata; RV. gives abd thus, but for c it has ni ketavo janānām.

ahīnām ekānām sam hí śīrṣāṇy agrabhaṁ hrdaṁ sahas-
 rabāhuḥ
 parī dravyā ni jamahe viṣam turāṇā viṣamarukṣatām
 uta |
 kṛṇomi viśvaṁ bheṣajam āheyam arasaṁ viṣam z 5 z

The ms. corrects dr to bhy or dy in dravyā.

I have no suggestion here.

112.

imātarāu savāsināu varcasāmje ahaṁ sam anāmahy ena-
 yor vado
 yathā na bahavo viduḥ

varcasā pīnā prthivī sūryeṇottabhitā dyāuḥ
 tviṣṭīyām paśyāso vā te tāny acche samāurvā |
 f29b veda vāi vām nāmadheyam jīgavām aparājitaṁ prajāṁ
 ca bahvīm ā śāse
 rāṣṭram candrābhirakṣitaṁ vidūṣī vām nāmadheyam
 aśvinā sāraghaṁ madhu |
 sūrīva cakṣu | rbhūtānām prajāṁ dhārayitaṁ mayi
 raṣīm dhārayataṁ mayi śatrapā vy a tanomy ṛgbhyām
 jaghanena ca |
 tasmin yo badhyate bandhe ma me astu niyakṣakaḥ z z z
 oṁ sa me astu nīkṣakaḥ z z
 ity atharvavede pāipalādaśākhāyām prathamakāṇḍas
 samāptaḥ z z

This seems to be a prayer to the Aśvins for prosperity, with a suggestion of healing charms in the last hemistich. A few emendations may be made. In the first stanza read varcasāñje, perhaps vedo, and yathā no. In the third, we might read jīgīvad, and cendrā°; the next two pādas are good individually but to get them into connection seems impossible. At the beginning of the fourth, sūryo vāi cakṣur seems not impossible; read dhārayataṁ and rayīm; from śatrapā on all seems hopeless. In the first writing of the final pāda read sa; niyakṣakaḥ seems hopeless.

In the colophon we should read pāippalāda°.